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THE
PAMGA SUTTAM



EDITED

*With Introduction, Translation, Notes with
Copious extracts from Haribhadra's
Commentary, and a Glossary*

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। आचार्यदेवो भव ।

INTRODUCTION

THE Pañcasūtra is a small manual for the guidance of an aspirant to Liberation it is written from a personal point of view without technical details so common in Jain works. At the first sight one is tempted to conjecture from its title that it is a compilation of five disconnected Sūtras. The wholesale designation of Sūtra is a misnomer in the case of many Jain and Buddhistic Canonical works. Sūtra in the case of our present work is used in the sense of a section containing many Sūtras with necessary glosses and a lot of extraneous explanations and exhortations. It is one whole work containing five sections closely connected with each other each having a significant title. The misery of saṃsāra is brought home to the aspirant's mind and he is advised to seek shelter in Faith (Religion) and the Religious dignitaries who would certainly rescue him from saṃsāra. The seed of faith is sown in his heart which has become a fertile receptacle due to his disgust towards the world. He is asked to abstain from wicked deeds and adopt the good ones after repentance and confession before the holy teacher. A five-fold path of virtue is placed before him he is to reflect on that and put it into practice. This gradually culminates into renun-

ciation of the house-life and initiation into the ascetic order. After penancial practices etc, karmas are destroyed and latent virtues of the soul developed. The soul becomes free from the burden of karmas, flies upward to the top of the universe and permanently dwells in eternal bliss of infinite faith, knowledge, power and happiness.

The treatment of Subject-matter in this work is a queer admixture of personal exclamations, appeals to the authority, moral injunctions, aphoristic maxims homely illustrations and their application cryptic statements and arguments, and of short descriptions.

The First Section opens with a long quotation of the words of Jina. The eternal soul, due to its association with karmas from times immemorial, is wandering in this samsara merely multiplying the miseries. To alienate oneself from sinful karmas one should seek shelter in Arahanta, Siddha, Dhamma and Sabu, reprobate one's previous bad deeds of various type in the presence of the holy teacher and try to adopt virtuous deeds thereafter. He should hunger for the instruction of Arahantas and with respectful behaviour towards them, should try to carry out the course of conduct without transgressions. He should cultivate an attitude of approval towards the great and small. He should understand his folly, magnify his demerits with a view to eradicate them, try to discriminate what is beneficial and harmful, and finally adopt what is beneficial. Thus the inauspicious karmas get loosened and

the auspicious ones begin to give their fruit like a good medicine properly prescribed.

In the Second Section the preparatory stage of faith and devotion advances to the adoption of virtues, the five partial vows of a pious householder: viz, (i) abstention from harm to living beings, (ii) abstention from false speech, (iii) abstention from taking things which are not freely given, (iv) abstention from sexual intercourse, (v) abstention from possessing property. The practice of these vows is only partial for instance, his abstention from sexual intercourse practically amounts to his abstention from sexual dealings except those in a wedded life. He bids goodbye to the unrighteous life and shakes hands with righteous conduct. He feels respect to and keeps company with Faith that will lead him to spiritual enlightenment. He notes the religious stage on which he is standing and tries to bring his conduct upto the mark--always keeping his mental verbal and physical activities pure. He treats all beings as he would treat himself avoiding all preliminary sins that involve the loss of many lives. He avoids the extremes of passions. He is kind to all the members of his retinue as well. His gifts enjoyment and paraphernalia are proportionate to his gain. Comprehending the consequences of his acts he carries out his duties in details and with remarkable alertness. Keeping a sleepless night he sees what is proper for him and for his age. He keeps in mind that the pleasures of senses are all worthless. Death might pounce on him at any

moment ; the only antidote against death is Faith and that he meditates upon with reverence

In the Third Section the aspirant who has properly carried out the duties of a householder is ready to enter the order of monks. But there are the responsibilities of a family life. If the parents are still unenlightened he should impress upon their mind the temporary character of pleasures, the danger of death at any moment, and the scarcity of human birth in which alone Liberation can be attained. The state of liberation is all happiness, completely immune from the nuisances, troubles and tortures that are quite usual in samsāra. If the parents are enlightened, he should Practise austerities along with them. In case they refuse to be enlightened, he should ask permission from them to enter the order of monks. But if that permission is not granted he should leave his parents with a pious intention of securing the medicine of Right Faith for them and thus to bring them round. He should not offend his parents--a notable example to this effect comes from the life of Lord Mahāvīra. When he leaves them with a pious intention, it is as good as he does not leave them. Intent on the comprehension of Reality, after offering reverence to the illustrious Arahantas and with due ceremonies he should get himself initiated in the order of monks at the hands of a great teacher.

In the Fourth Section the aspirant, who now has entered the order of monks, applies himself studiously and sincerely to the practice of discipli-

nary duties of a monk. He has developed an attitude of non attachment and his mind is perfectly composed. Endowed with the virtues of a good pupil, he lives in the family of the teacher and receives instruction with humility. He closely applies himself to the study of sacred texts and scrupulously carries the injunctions into practice. Gradually he comes to possess fivefold carefulness and threefold control which help him to develop the latent powers of his self. He grasps the nature of things, leaving the unstable he exerts himself to attain the stable. His meditation is disinterested, his psychic activities grow purer, his mind is composed, untroubled by disturbances and calamities. He is aware of the disease of karma. Through a good teacher's advice he adopts the proper remedies. He stops his careless conduct, eats tasteless and pure food and is soon free from that karmic disease. There is a confidence in him which helps him to keep his mind pure. He obeys the order of Jina and puts it into practice. It gradually takes him out of samsāra. His achievements in auspicious meditation go on advancing and he practises rules of ascetic life without transgressions. Knowledge comes to his rescue and works as an instigator. He is approaching the blessed end. Having carried out the disciplinary duties of the ascetic life and with the karmic dust shaken away, he attains glory, is enlightened, is released from samsāra, completely blows away the karma and puts an end to miseries.

In the Fifth Section we learn that the soul after becoming free from karmas flies upwards with an

unhindered speed to the top of the universe and dwells there in an auspicious abode. He is free from birth, old age and death. His karmic energies have lost their potency. He has realised his nature. He is devoid of the qualities of sense, a non-material embodiment of knowledge with no definable shape. This is the eternal happiness, the taste of which is beyond the comprehension of human thought. He is self-established and self-supporting. His happiness is infinite. The number of liberable beings is infinite and we cannot even think that it would be exhausted at any time. Karman is neither inherent in nor an imaginary ascription on the soul. From times immemorial both of them are closely associated and they will be separated in Liberation like gold from ore. This doctrine of the Lord based as it is on the logic of manifold predication is infallible and should not be imparted to those who do not deserve it.

The oft-raised question whether a religion is *pravrttipara* or *nivrttipara* is not to the point with regard to Jainism. It preaches a path which starts from *pravrtti* but ultimately merges into *nivrtti*.

The charge of extreme idealism often levelled against Jain ethics is due to the fact that orientalists who first studied Jainism accidentally started with manuals of rules meant for ascetics, and others who depended on secondhand material never distinguished between the rules of a householder and those of a monk. It is hoped that this error intentional as it never was would soon be corrected by

the study of works like Pañcasātra which prescribe a sober path of discipline for householders who, as they rise further on the ladder of spiritual development, adopt severe forms of austerities

The confessory exclamations (§§ 6-7) cannot but be startling to students of Christianity who are likely to find therein a point of similarity with the Christian faith. The Reverend J. Stevenson comments on this similarity thus: "Although the rite of confession does not as far as I can learn, exist among the Buddhists it most likely had its origin in India in an early age, and along with other opinions and practices travelled westward in the early centuries of Christianity and obtained incorporated with a purer faith" (Vide Kalpasātra and Navatattva, Preface, p. xxiv). There is among Buddhists Pātimokkha rite when Prātimokṣa was recited in an assembly of at least four monks. The recitation consisted of varying numbers of articles, at the end of which the monks had to offer confession in case a particular article had been transgressed. The underlying idea is the same in Jainism and Buddhism. In the former the confession was prescribed both for householders and monks, while in Buddhism it was restricted to monks only that there might not be any hindrance arising out of difficult practices to the proselytizing mission of Buddha. Many savants are of opinion that the study of Jainism sheds abundant light on the Sermon on the Mount, various parallels between Jainism and Christianity have been detected by some scholars (Heart of Jainism pp. 291-2). Though an adverse criticism from

an all round Indologist like Max Muller gave a quietus to that life of Christ 'La vie Inconnue de Jesu Christ', still the gap of 18 years in the life of Christ might have included as the Russian author Nicolos Notovitch puts forth in his above named French work a travel to India where Christ might have met Jaina and Buddhist monks from whom he might have caught scent of their various practices like confessions etc (Vide Jaina Gazette, vol xvi, p 155)

It is in the last section that we get a classical description of Nirvana as conceived by Jaina philosophers. It is declared to be a positive state of the eternal soul and a positive condition of unending bliss. The Buddhistic conception of Nibbāna is one of the hotly discussed problems of Buddha philosophy and I am sure that the scholars will find from the study of the last section that Nibbāna of the Pali Canon is nearer the description of the Jain idea of Nirvāna and it is only in later times that Buddha's silence on metaphysical problems was exaggerated, the doctrine of momentariness though ethically meant in early days was transferred to the realm of metaphysical problems and the result was that Nibbāna came to be looked upon as a mere void.

It is not possible to talk of individual authorship with regard to works like Pañcasūtra. The basic contents of this book are as old as Jainism. They are a literary heirloom preserved in the memory of Jain monks. There might have been omissions and commissions in later days. The

confessionary exclamations might be shortened or lengthened according to the situation and convenience. Haribhadra who has written a commentary on this work says (possibly the colophon belongs to him!) that it is composed by ancient Ācaryas.

The problem of the date of this work will have to be handled with caution. As remarked above the ground work contents are as old as Jainism. But what is the date of the present shape of this work? In its present shape it is commented upon by Haribhadra who flourished *circa* 700-770 A. D. We find here and there the traces of influence of the Tattvarthasutra—for instance the illustrations of *alabu* etc. (V § 6 See notes) are merely referred to in this work and so far as I know they are found in details for the first time in T Sutra of Umāsvatī. So Pancasutra with its ground-work as old as Jainism has received additions from T Sutra etc. and it is perhaps Haribhadra's commentary that gave it a final shape.

The whole work is written in Ardha magadhī prose and here and there some prose lines raise the suspicion of a metrical shade (for instance एअपिअरा सलु इय लिग (V § 6)). Generally the text is easy but it becomes difficult in the last two chapters where narration is intermixed with logical discussions.

In this second edition the notes have been rewritten a translation has been added, and a

glossary of some important and difficult words is given at the end,

I humbly express my heartfelt thanks to my revered Professor Dr P L Vaidya to whom goes the entire credit of initiating me in the field of Prakrit studies

Rajaram College Kolhapur, }
August 1931

A N UPADHYE.

॥ पंचसुत्तं ॥

1

[पापपङ्क्तिघायगुणर्षाजाहाणसुत्तं]

§ 1. नमो वीअरागाणं सव्यण्णुण देविंदूपूरभाणं जदट्टि-
अयत्थवारिणं तेलुकागुरुणं अरहंताणं भगयंताण । जे एयमार-
अरति-इदं यत्तु अणार जिये, अणार जीयस्स भये, अणार-
अम्मसजोगनिव्यत्तिप, दुक्कयक्ये, दुक्कयफले, दुक्कयणुपथे ।
एअस्स ण सुच्छिन्ती सुद्धधम्मामो, सुद्धधम्मसपत्ती पाय-
कम्मपिगमाओ, पायकम्मपिगमो तद्दामव्यत्तारभायओ ।
तस्स पुण विचागमाहणाणि—अउसरणगमणं दुक्कडगरिहा
सुक्कटाणामेवणं । अओ पायव्यमिणं होउकामेणं सया
सुण्यणिहाणं भुज्जो भुज्जो संकिलेसे तिक्कालमसकिलेसे ॥

§ 2 आचर्याय मे भगयतो परमत्तिलोगनाहा अणुत्तर-
पुण्णसंमारो वीणरागवोसमोहा अचित्तचित्तमणी अय-
जलहिपोमा एगतसरणा अरहंता सरण ॥

§ 3 तद्दो पदीजज्जराअरणा अयेअक्कम्मकलंका पणट्टपा-
याहा वेअलनाणदंसणा सिद्धिपुरनिवासी निरुपमसुद्धसंगया
सव्वहा कयक्खिया सिद्धा सरण ॥

§ 4. तद्दो पसंतगमीरासया भायज्जजोगधिरया पंच-
विहायारजाणगा परोययारनिध्या पउमारनिदंसणा हाण-
उद्धयणसंगया विसुज्जमाणमाया साहू सरण ॥

§ 5. तदा सुरासुरमणुअपूदओ मोहतिमिरंसुमाली राग-
होसधिसपरममतो, हेऊ सयलकह्लाणाणं, कम्मवणविहावसू,
साहगो सिद्धभावस्स, केवलपण्णत्तो घम्मो जावज्जीव मे
भगवं सरणं । सरणमुचगओ अ एएहिं गरहामि दुक्कडं ॥

§ 6. जं णं अरहतेसु वा सिद्धेसु वा आयरिप्पसु वा उध-
ज्जाप्पसु वा साहसु वा साहुणीसु वा अत्तेसु वा घम्मट्टाणेसु वा
माणणिज्जेसु पूअणिज्जेसु, तहा माईसु वा पिईसु वा बंधूसु वा
मित्तेसु वा उवयारिसु वा, ओहेण वा जीवेसु मग्गट्टिप्पसु,
अमग्गट्टिप्पसु, मग्गसाहणेसु, अमग्गसाहणेसु जं किञ्चि
वित्तहमायरिअं अणायरिअव्वं अणिच्छिअव्वं पायं पायाणु-
यंधि सुहुमं वा वायरं वा मणेण वा धायाए वा कारण वा,
कयं वा काराविअं वा अणुमोइअं वा, रागेण वा दोसेण वा
मोहेण वा, इत्थ वा जम्मे जम्मंतरेसु वा, गरहिअमेअं दुक्कड-
मेअं उज्झिअव्वमेअं, विआणिअं मए कह्लाणमित्तगुरुभगवंत-
घयणाओ एवमेअं ति रोइअं सद्धाए, अरहतसिद्धसमकखं
गरहामि अहमिणं दुक्कडमेअं उज्झिअव्वमेअं । इत्थ मिच्छामि
दुक्कडं, मिच्छामि दुक्कडं, मिच्छामि दुक्कडं ॥

§ 7. होउ मे एसा सम्मं गरिहा । होउ मे अकरण-
निअमो । यहुमयं ममेअं ति इच्छामि अणुसट्ठिं अरहताणं
अगयंताण गुरूणं कह्लाणमित्ताणं ति । होउ मे एएहिं
संजोगो । होउ मे एसा सुपत्थणा । होउ मे इत्थ बहुमाणो ।
होउ मे इओ मोक्खयीअं ति । पत्तेसु एएसु अहं सेधारिहे
सिआ, आणारिहे सिआ, पडियत्तिजुत्ते सिआ, निरइ-
आरपारगे सिआ ॥

§ 8 संयिग्गो जहासत्तीए सेवेमि सुक्कडं । अणुमोएभि
सय्वेसि अरहंताणं अणुट्टाणं, सय्वेसि सिद्धाणं सिद्धमायं,
सय्वेसि आयरिआणं आयारं, सय्वेसि उवज्जायाणं सुत्तप्प-
याणं, सय्वेसि साहूणं साहुकिरिअं, सय्वेसि सावगाणं मोक्ख-

[साहुधम्मपरिभावणासुत्तं]

§ 1. जायाए धम्मगुणपडिवत्तिसद्धाए भाविज्जा एएसि सरूयं पयइसुंदरत्तं अणुगामित्तं परोवयारित्तं परमत्थंहेउत्तं । तद्दा दुरणुवरत्तं भंगे दारुणत्तं महामोहज्जणगत्तं भूओ दुल्लहत्तं ति । एवं जहासत्तीए उच्चिअविहाणेणं अचंतभावसारं पडिवज्जिज्जा । तं जहा—थूलगपाणाइवायविरमणं १, थूलगमुसावायविरमणं २, थूलगभदत्तादाणविरमणं ३, थूलगमेहुणविरमणं ४, थूलगपरिग्गहविरमणमिच्चाइ ५ पडिवज्जिऊण पालणे जइज्जा । सयाणागाहगे सिआ, सयाणाभावगे सिआ, सयाणापरतंतंते सिआ । आणा हि मोहविसपरममंतो, जलं दोसाइज्जणस्स, कम्मवाहित्तिगिच्छासत्थं, कप्पपायवो सिवफलस्स ॥

§ 2. वज्जिज्जा अधम्ममित्तजोगं, चित्तिज्जाभिणवपाविण गुणे, अणाइभवसंगए अ अगुणे, उदग्गसहकारित्तं अधम्ममित्ताणं, उमयजोगगरहिअत्त, असुहजोगपरंपरं च । परिहरिज्जा सम्मं लोणविह्वे करुणापरे जणाणं, न विसाविज्जधम्मं, संकिलेसो खु एसा, परमरोहिवीअमयोहिफलमप्पणोत्ति । एवमालोपज्जा-न खलु इत्तो परो अणत्थो, अंधत्तमेअं संसाराइवीए, जणगमणिट्ठावायाणं, अरदाएणं सरूयेणं असुहाणुअंधमत्थं ॥

§ 3. सेविज्ज धम्ममित्ते विहाणेणं, अंधो विवाणूकट्टए, चाहिए विव वेजे, दरिदो विव ईसरे, भीओ विव महानायगे । न इओ सुंदरतरमत्तं ति बहुमाणजुत्ते सिआ आणाकंठी आणापडिच्छगे आणाअविराहगे आणानिप्फायगे ति ॥

§ 4. पडिवधधम्मगुणारिहं च घट्टिज्जा गिहिसमुधिएसु गिहिसमायारेसु परिसुद्धाणुट्ठाणे परिसुद्धमणकिरिए परि-

सुद्ववदकिरिप परिसुदकायकिरिप । घञ्जिञ्जाऽणेगोवधाय-
कारगं गरहणिञ्जं बहुकिलेसं आयद्विराहगं समारंभं । न
चित्तिञ्जा परधीहं । न भाविञ्जा दीणयं । न गद्विठ्ठञ्जा हरिसं ।
न सेविञ्जा वितहाभिनिवेशं । उचिधमणपवत्तगे सिआ । न
भासिञ्जा आलेभं, न फदसं, न पेसुध्रं, नाणिवद्धं । द्विय-
मिअभासगे सिआ । एवं न हिंसिञ्जा भूआणि । न गिण्हिञ्ज
अदत्तं । न निरिधिधञ्ज परदारं । न कुञ्जा अणत्थदंढं ।
सुद्वकायजोगे सिआ ॥

§ 5. तदा लाहोचिअदाणे लाहोचिअभोगे लाहोचिअपरि-
चारे लाहोचिअनिहिकरे सिआ । असंताघगे परिचारस्स गुण-
करे जहासत्तिं, अणुकंपापे निम्ममे भावेण । एवं खु तप्पालणे
वि धम्मो जह अन्नपालणे स्ति । सब्बे जीया पुढो पुढो । ममत्तं
यंघकारणं । तदा तेसु तेसु समायारेसु सरस्समभरणप सिआ,
अमुगेहं, अमुगकुले, अमुगसिस्से, अमुगधम्मट्टाणट्ठिए, न
मे तद्विराहणा, न मे तदारंभो, बुद्धी ममेअस्स, एअमित्थ
सारं, एअमायभूअं, एअं हिअं, असारमध्रं सव्वं विसेसओ
अ विधिगहणेणं—एअमाह तिलेगवधू परमकारणिगे सम्मं
संजुद्धे भगयं अरहंने स्ति । एवं समालोचिअ तद्विहजेसु
समायारेसु सम्म घट्टिञ्जा, भावमंगलमेअं तन्निष्कत्तीए ॥

§ 6. तदा जागरिञ्ज धम्मजागरिआए, को मम कालो,
किमेअस्स उचिअं, असारा विसया निगमगामिणो चिरस्ता-
यसाणा । भीसणो मयू सव्व्याभावकारी अविण्णायागमणो
अणिवारणिञ्जो पुणो पुणोणुयंधा । धम्मो एअस्स ओसहं
एअंतविसुद्धो महापुरिससेविमो सव्वदिअकारी निरएआरो
परमाणंदहेऊ ॥

§ 7 नमो इअस्स धम्मस्स । नमो एअधम्मपगासगाणं ।
नमो एअधम्मपालगाणं । नमो एअधम्मपरुयगाणं । नमो
एअधम्मपधञ्जगाणं । इट्ठामि अहमिणं धम्मं एद्विअत्तिउए

सम्मं मणयणकायजोगोहिं । होउ ममेअं कहुणं परम-
कहुणाणं जिणाणमणुमायओ । सुप्पणिहाणमेयं चित्तिज्ज
पुणो पुणो । एअधम्मजुत्ताणमववायकारी सिआ । पहाणं
मोहच्छेअणमेअं । एवे विसुज्जमाणे भावणाए कम्मापगमेणं
उवेइ एअस्स जोगायं । तहा संसारविरत्ते संविग्गे भवइ
अममे अपरोयताधी विसुद्धे विसुज्जमाणभावे ॥

इअ साहुधम्मपरिभावणासुत्तं सम्मत्तं ॥ २ ॥

III

[पव्यजागहनविहिसुत्तं]

§ 1. परिभाषिए साहुधम्मे जहोदिअगुणे जइज्जा सम्म-
मेअं पडिबज्जित्तए अपरोयतावं । परोयतावो हि तप्पटि-
चत्तिविग्गं, अणुपाओ खु एसो, न खल्लु अणुसलारंभओ
हिअं । अणुट्टिवुद्धे षड्दिवि पडिबोहिज्जा अम्मापिअरे ।
उभयलोगसफलं जीविअं । समुदायकडा कम्मा समुदाय-
फल त्ति । एवं सुदीहो अ विओगो । अअहा एगरुक्ख-
निवासित्तउणतुल्लमेअं । उहामो मच्चू पच्चासओ अ ।
दुल्लहं मणुअत्त समुहपडिअरएणलाभतुल्लं । अइप्पभूआ
अत्ते भवा दुक्खवडुला मोहंअयारा अणुसलाणुवंधिणो
अजोगा सुद्धधम्मस्स । जोगा च एअं पोअभूअं भवसमुहे,
जुत्त सकज्जे निउजिअं सवरट्टइअच्छिअं नाणकण्णधारं तव-
परणजअणं । सणे दुल्लहे सम्पकज्जोयमारंए सिद्धिसाहु-
धम्मसाहुगत्तेण । उवादेशा य एसो जीवाणं, जं न इमीए
जम्मो, न जरा, न मरणं, न इट्ठविओगो, नाणिट्ठसंपओगो,
न खुहा, न पियासा, न अनो कौइ दोसो, सब्बहा अपरतंतं

जीवावत्याणं असुभरागाइरहिभं संतं सिव्यं अव्याथाहं ति ।
 धिवरीभो अ संसारो इमीए अणवट्टिअसहावो, इत्थ खलु
 सुही वि असुही, संतमसंतं, सुधिणु व्य सव्वमालमालं ति ।
 ता अलमित्थ पडिवंधेणं । करेह मे अणुग्गहं । उज्जमह एअं
 घुच्छिदित्तए । अहं पि तुम्हाणुमईए साहेमि एअं । निव्विण्णो
 जम्ममरणेहिं । समिज्झइ अ मे समीहिअं गुरुपभावेणं । एअं
 सेसे वि घोहिजा । तन्नो सममेपहिं सेविज्ज धम्मं । करि-
 ज्जोचिअरुणज्जं निरासंसो उ सव्वदा । एअं परममुणि-
 सासनं ॥

§ 2. अबुज्झमाणेसु अ कम्मपरिणईए विहिजा जहा-
 सत्ति तदुवकरणं आभोवायसुद्धं समईए । कयण्णुआ खु
 एसा, कदणा य धम्मप्पहाणज्जणणी ज्जणमि । तन्नो अणु-
 ण्णाए पडिवज्जिज्ज धम्मं । अन्नहा अणुवहे चेव उवहिजुत्तं
 सिआ । धम्माराहणं खु हिअं सव्वसत्ताणं । तहा तद्देअं
 संपाडिजा । सव्वहा अपडिवज्जमाणे चइजा ते अट्टाण
 गिलाणोसहत्थचागनाएणं ॥

§ 3. से जहानामए केइ पुरिसे कलंवि कंतारगए अम्मा-
 पिइसमेए तप्पडिअद्धे वच्चिजा । तेसि तत्थ निअमघाई
 पुरिसमित्तासज्जे संभवओसहे महायंके सिआ । तत्थ से
 पुरिसे तप्पडिवंधाओ एवमालोचिअ न भवति एए निअ-
 मओ ओसहमंतरेण, ओसहभाचे अ संसओ, कालसहाणि अ
 एआणि, तहा संठविअ सठविअ तद्दोसहनिमित्तं सवित्ति-
 निमित्तं च चयमाणे साहू । एस चाए अचाए । अचाए चेव
 चाए । फलमित्थ पहाणं बुहाणं । धीरा एअदंसिणो । स ते
 ओसहसंपायणेण जीवाविजा । संवधाओ पुरिसोचिअमेअं ॥

§ 4. एअं सुक्कपन्निअए मद्दापुरिसे संसारकंतारपडिए
 अम्मापिइसंगए धम्मपडिअद्धे विहरिजा । तेसि तत्थ
 निअमविणासगे अपत्तवीजाइ पुरिसमित्तासज्जे संभवंत-

सम्मत्ताइओसहे मरणाइविवागे कम्मयंके सिधा । तत्थ
 से सुक्कपक्खिए पुरिसे धम्मपडिबंधाओ एयं समालोचिअ
 विणस्संति एए अवरस्सं सम्मत्ताइओसहविरहेण, तस्स
 संपादणे विभासा, कालसहाणि अ एभाणि वयहारओ ।
 तहा संठविअ संठविअ इहलोगचिंताए तेसि सम्मत्ताइ-
 ओसहनिमित्तं विसिद्धुगुरुमाइभावेण सवित्तिनिमित्तं च
 किच्चकरणेण चयमाणे संजमपडिवत्तीए साहुसिद्धीए । एस
 चाए अचाए तत्तभावणाओ । अचाए चेय चाए मिच्छाभाव-
 णाओ । तत्तफलमित्थ पहाणं परमत्थओ । धीरा एअदंसिणो
 आसन्नभव्या । स ते सम्मत्ताइओसहसंपादणेण जीवाविज्जा
 अचंतिअं अमरणावंश्वयीअजोगेणं । संभवाओ सुपुरिसो-
 चिअमेअं । दुप्पाडिआराणि अ अम्मापिईणि । एस धम्मो
 सयाणं । भगवं इत्थ नायं परिहरमाणे अकुसलाणुवंधि-
 अम्मापिइसोगं नि ॥

§ 6. एवमपरोघतावं सव्यदा सुगुरुसर्माये पूइत्ता भग-
 चंते वीअरागे साहू अ तोभिऊण विहवोचिअं किघणाई,
 सुप्पउत्ताअस्सए सुविमुद्धनिमित्ते समदियासिए विसुज्झ-
 माणो महया पमोएणं समं पव्यइज्जा लोअधम्मोहितो
 लोउत्तरधम्मगमणेण । एसा जिणाणमाणा महाकह्माण
 ति न विराहिअव्या युहेणं महाणत्थभयाओ सिद्धिकंसिणा॥

इअ पव्यज्जागहणविहिमुत्तं सम्मत्तं ॥ ३ ॥

IV

[पञ्चज्ञापरिपालणासुत्तं]

§ 1 स एवमभिपव्वइए समाणे सुविहिभावधोकिरिया फलेण जुज्झइ । विसुद्धचरणे महासत्ते न धियज्जयमेइ । एअअभावेऽभिन्नेअसिद्धी उवायपयिस्तीओ । नाधिवज्जस्थोऽणुदाए पवट्टइ । उवाओ अ उवेअसाहगो निअमेण । तस्स तत्तच्चाओ अलहा, अइप्पसगाओ, निच्छयमयमेअ ॥

§ 2 से समलेट्टुकचणे समसत्तुमित्ते निअत्तग्गहहुक्खे पसमसुहसमेए सम्म सिक्खमाइअइ । गुरुकुलवासी गुरुपडिवद्धे विणीए भूअत्थदरिसी न इओ हिअ तत्त ति मज्झइ । सुस्सूसाऽगुणजुत्ते तत्ताभिनिवेशा विहिपरे परममतो त्ति अहिज्झइ सुत्त यद्धलक्खे आससाविप्पमुक्खे आययट्ठी । संतमवेइ सव्वहा । तओ सम्म निउज्झइ । एअ धीरण सासण । अज्झहा अणिओगो अविहिगहिअमतनाएण । अणाराहणाए न किंचि तदणारभाओ धुव । इत्थ मग्गदेसणाए दुक्कअ अवधीरणा अप्पडिवत्ती । नेअमहीअमहीअ अयगमविरहेणा न एसा मग्गामिणो विराहणा अणत्थमुहा ॥

§ 3 अत्थहेऊ तस्सारभाओ धुव । इत्थ मग्गदेसणाए अणभिनिवेशो । पडिवत्तिमेत्त फिरिआरभो । एव पि अहीअ अदीअ अयगमलेसजोगओ । अय सर्वीओ नियमेण । मग्गामिणो खु एसा अघाययहुलस्स । निरघाए जहोदिए, सुत्तुत्तकारी ह्यइ पवयणमाइसगए पचसमिए तिगुत्ते । अणत्थपरे एअच्चाए अविअत्तस्स सित्तुजणणिचायनाएण । विअत्ते इत्थ केवली एअफलभूए सम्ममेअ विआणइ हुविहाए परिण्णाए तहा आसासपयासदीअ सदीणाधिराइमेअ, असदीणधिरत्थमुज्झमइ जहासत्ति । असंभते अणू

समे असंसत्तजोगाराहए भवइ । उत्तरुत्तरजोगसिद्धीए मुचइ पावकम्मणु ति । विसुद्धमाणे आभवं भावकिरिअ माराहेइ । एसमसुहमणुहवइ अर्पीडिए संजमतवकिरिआए अव्वहिए परीसहोवसग्गोहि वाहिअसुकिरिआनाएणं ॥

§ 4. से जहानामए केई महावाहिगहिए अणुहुअतव्येअणे विण्णाया सरूवेण निट्ठियणे तत्तओ । सुवेज्जवयणेण सम्मं तमवगच्छिअ जहाविहाणओ पवने सुकिरिअं । निरुद्धजहिच्छाचारे तुच्छपत्थभोई मुचमाणे वाहिणा निअत्तमाणवेअणे समुवलम्मारोग्गं पवइमाणतव्मावे तह्हाभनिट्ठुईए, तप्पडियंघाओ सिराखाराजोगे वि वाहिसमारोग्गाविण्णाणेण इट्ठनिप्फत्तीओ अणानुलभाययाए किरिओवओणेण अर्पीडिए अव्वहिए सुहलेस्साए वइइ । वेज्जं च यहु मअइ ॥

§ 5 एवं कम्मवाहिगहिए अणुभूअजम्माइवेअणे विण्णाया दुक्खरूवेण निट्ठियणे तत्तओ । तओ सुगुरुवयणेण अणुट्ठाणाइणा तवमगच्छिअ पुच्चुत्तविहाणओ पवने सुकिरिअं पव्वज्जं । निरुद्धपमायायांर असारसुद्धभोई मुचमाणे कम्मवाहिणा । निअत्तमाणिट्ठविओगाइयेअणे समुवलम्भ चरणेओग्गं पवइमाणसुहभावे तह्हाभनिट्ठुईए, तप्पडियंघविसेसओ परीसहोवसग्गमाथे वि तत्तसवेअणाओ कुसलासयधुईए थिरासयत्तेण धम्मोवओगाओ सया थिमिए तेउहेसाए पवइइ । गुरुं च यहु मअइ जहोचिअ असंगपडियत्तीए निसमापथित्तिभायेण । एसा गुरुई विआहिआ भायसारा थिसेसओ भगवंतयहुमाणेणं । जो मं पडिमअइ से गुरु ति तदाणा । अअहा किरिआ अकिरिआ कुलडानापीकिरिआसमा, गरहिआ तत्तपेईणं अफलजोगओ, विसअतत्तीफलमित्थ नायं, आवट्टे तु तप्फलं असुहाणुयंथे ॥

§ 6 आयओ गुरुयहुमाणो अवंशकारणत्तेण । अओ परमगुरुसजोगो । तओ सिद्धी असंसयं । एसेइ सुहोइए पणिट्ठ-

तयणुबंधे भववाहितेगिच्छी । न इथो सुंदरं परं । उद्यमा इत्थ
 न विज्झई । स एवंपण्णे एवंभावे एवंपरिणामे अप्पडिबडिण
 वड्डमाणं तेउल्लेसाए, दुवालसमासिण्णं परिभाएणं अइ-
 ऊमइ सब्बदेवतेउल्लेसं, एवमाह महासुणी । तथो सुक्के सुद्धा
 भिजाई भवइ । पायं छिन्नकम्माणुबंधे एवइ लोसण्णं ।
 पडिसोअगामी अणुसोअनिवित्ते, सया सुहजोगे एस जोगी
 विआहिए । एस आराहणे सामण्णस्त जहागहिअपइण्णे
 सज्योवहासुद्धे, संघइ सुद्धगं भवं सम्मं अभवसाहगं भोग-
 किरिमासुरूवाइकप्पं । तथो ता संपुण्णा पाउणइ अवि-
 गल्लहेउभावथो असंकिलिट्टसुहरूवाथो अपरोवताविणो
 सुंदरा अणुबंधेणं । न य अन्ना संपुण्णा ॥

§ 7. तत्तत्तत्तदण्णेण एअं नाणं ति बुधइ । एअम्मि सुह-
 जोगसिद्धी उचिअपडिवत्तिपहाणा । इत्थ भायो पवत्तगो ।
 पायं विग्घो न विज्झइ निरणुबंधासुहकम्मभावेण । अन्नि-
 त्ताओ इमे जोगा भाआराहणाओ । तहा तथो सम्मं पवत्तइ,
 निप्फायइ अणाउले । एवं किरिआ सुकिरिआ एगंतनिकलंका
 निकलंकथसाहिआ तहा सुहाणुबंधा उत्तरुत्तरजोगसिद्धीए ।
 तथो से साहइ परं परत्थं सम्मं तल्लसले सया, तेहिं तेहिं
 पगारेहिं साणुबंधं महोदए धीजबीजादिट्ठावणेणं । कत्तिविरि-
 आइजुत्ते अवंझसुहचेट्टे समंतमइ सुप्पणिहाणाइहेऊ मोह-
 तिभिरदीवे रागामयवेज्जे होसाणलजलणिही संवेगसिद्धिकरे
 हवइ अर्चितचित्तामणिकप्पे । स एवं परंपरत्थसाहए । तहा-
 करुणाइभावथो । अणेगेहिं भवेहिं विमुच्यमाणे पावक्कमुणा,
 पवड्डमाणे अ सुहभावेहिं, अणेगमविआए आराहणाए पाउ-
 णइ सद्युत्तमं भवं चरमं अचरमभवहेउं अधिगलपरंपरत्थ-
 निमित्तं । तत्थ काऊण निरयसेसं किञ्चं विदूधरयमले
 सिज्झइ, बुज्झइ, मुचइ, परिनिव्याइ, सव्वदुक्खानमतं करे ॥
 इअ पञ्चापरिपालणासुत्तं सम्मत्तं ॥ ४ ॥

[पञ्चजाफलसुतं]

§ 1. स एवमभिसिद्धे परमवर्गे मंगलालए जन्मजरा-
मरणरहिण् पद्मीणासुहे अणुबंधसत्तिवज्जिए संपत्तनिभ-
सरूवे अकिरिए सहायसंठिए अणंतनाणे अणंतदंसणे । से
न सद्दे, न रूवे, न गंधे, न रसे, न फासे, अरूयी सत्ता,
अणित्यंथसंठाणा, अणंतविरिआ, कयकिआ, सव्यावाह-
विचज्जिआ, सव्यहा निरवेकवा, धिमिआ, पसंता । असं-
जोगिए एसाणंदे, अओ चेव परे मए । अवेन्धा अणाणंदे,
संजोगो विभोगकारणं, अफलं फलमेआओ, विणिवायपरं
ए तु तं । बहुमयं मोहाओ अणुदानं, जमिओ विवज्जओ, तओ
अणत्या अपज्जवासिआ, एस भावरिऊ परे अओ वुत्ते उ
भगवया ॥

§ 2. नागासेण जोगो एअस्स, से सरूवसंठिए, नागास-
मअत्थ, न सत्ता सदंतरमुवेइ । अर्धितमेअं केवलिगम्मं
तत्तं । निच्छयममेअं । विजोगवं च जोगो ति न एस
जोगो मिअं लक्खणमेअस्स । न इत्यावेन्धा । सहाओ ए
एसो अणंतसुहसहायकणो । उवमा इत्थ न विज्जइ ।
तन्मावेऽणुमवो परं तस्सेव । आणा एसा जिणाणं सव्यण्णुणं
अवितहा एणंतओ । न वितहत्ते निमित्तं । न धानिमित्तं
कजं ति ॥

§ 3. निदंसणमेत्तं तु नवरं । सव्यसत्तुक्कए सव्यवाहि-
विगमे सव्यत्यसंजोगेणं सव्विच्छासंपत्तीए जारिसमेअं,
इओऽणंतगुणं तं तु भावसत्तुक्कयादितो । रागादओ भाव-
सत्तु, कम्मोदया पाहिणो, परमलद्धीओ उ अट्टा, अणिच्छे-
च्छा इच्छा । एव सुहुममेअं न तत्तओ इपरेण गम्मइ, जइ-

सुदं व भजइणा, आरोग्यसोहं व रोगिण । ति विभासा ।
अचित्तमेधं सरुवेषं । साइअपञ्चवसिधं एगसिद्धावेक्खाए,
पवाहओ अणारं । ते वि भगवंतो एवं, तहाभव्वत्ताइभाव-
ओ । विचित्तमेधं तहाफलभेएण । नाविचित्ते सहकारिभेओ,
तद्वेक्खो तथो ति, अणमंतधाओ तत्तवाओ । स खलु
एवं । इहरहेगंतो, मिच्छत्तमेसो, न इत्तो ववत्था । अणारिह-
अमेधं ॥

§ 4 संसारिणो उ सिद्धत्तं । नायद्दस्स मुत्ती सदत्थ-
रहिआ । अणाइमं वंधो पवाहेणं अईअकालतुल्लो । अयद्द-
बंधणे वामुत्ती पुणोबंधपसंगओ, अविसेसो अ धम्ममुक्काणं ।
अणाइजोमे वि विओगो कंचणोवलनाएणं । न दिदिक्खा
अकरणस्स । न यादिट्ठमि एसा । न सहजाए निवित्ती । न
निवित्तीए आयट्ठाणं । न य अत्तहा तस्सेसा, न भव्वत्ततुल्ला
नाएणं, न केवलजीवरुवमेधं, न भाविजोगावेक्खाए तुल्लत्तं,
तथा केवलत्तेण सयाविसेसओ, तहासहावकप्पणमप्पमाण-
मेव । एत्तेव दोसो परिकप्पिआए । परिणामनेआ वंधाइभेओ
त्ति साइ । सव्वनयविसुद्धीए निरुवचरिओमयभाधेणं ॥

§ 5. न अप्पभूअं कम्मं । न परकप्पिअमेधं । न एवं भवा-
दिमेओ । न भवाभावो उ सिद्धी । न तदुच्छेदेणुप्पाओ । न एवं
समंजसत्तं । नाणाइमंतो भयो । न हेउफलभावो । तस्स
तहासहावकप्पणमजुत्तं निराहारत्तयकओ निओगेणं । तस्सेव
तहाभावे जुत्तमेधं सुहुममट्टपयमेधं विचित्तिधव्वं महा-
पण्णाए ति ॥

§ 6. अपञ्चवसिधमेव सिद्धसोक्खं, इत्तो चेषुत्तमं इमं,
सव्वहा अणुस्सुगत्तेऽणंतभावाओ । लोगतसिद्धिवासिणो
एए । जत्थ य एगो तत्थ निअमा अणंता । अकम्मणो गर्इ पुव्व-
पओगेण अलाउप्पभिइनायओ । निअमो अओ चेव अफुस-
माणगर्इए गमणं उक्करित्तविसेत्तओ इअं । अवुच्छेओ

भव्वान् अणंतभावेण । एअमणंतार्णंतयं समया इत्थ नायं ।
अव्यसं जोगायामेत्तमेव केसिं चि पडिमाजोग्गदाहनिदंस-
णेण । चवहारमयमेत्थं । एसो वि तत्तंगं पवित्तिविसोहणेण
अणंतसिद्धीओ निच्छयंगभावेण । परिसुद्धो उ केवलं ॥

§ 7 एसा आणा इह भगवओ समंतभहा तिकोडिपरि-
सुद्धीए अपुण्यंधगाइगम्मा । एअपिअत्तं यलु इत्थ लिगं,
ओच्चित्तपवित्तिविण्णेअं संवेगसाहगं निअमा । न एसा
अणेसि देआ । लिगविचल्लयाओ तप्परिण्णा । तयणुम्माह-
ट्टयाए आमहुंभोदगनासनाएणं, एसा करुण ति शुच्चइ ।
एगंतपरिसुद्धा अविपाहणाफला तिलोगनाहवहुमाणेणं
निस्सेअससाहिग ति ॥

इअ पञ्ज्जाफलसुत्तं सम्मत्तं ॥ ५ ॥

NOTES

[*These Notes merely supplement the English Translation and the Glossary of difficult words at the end Throughout these notes H stands for Haribhadra from whose Sk Commentary important excerpts have been quoted*]

§ 1 H takes अरुहताण as equal to अरुहेभ्य and interprets thus- न रोहन्ति न भवाद्दुरोदयमासादयन्ति कर्मबीजा भावाविति अरुहा तेभ्य , but this is no more than his grammatical ingeniousness अरुहताण plainly means अहेङ्गप (See हेम^० u 111) Some vernacular commentators of recent days have committed similar mistakes the word अरिहत is sometimes taken to be Sk and thus interpreted अरीन् कर्मघ्नून् हन्तीति अरिहन्त But according to हेमचन्द्र अरिहत, अरहत and अरहत are the Pk equivalents of अर्हन्. The word अर्हन् (तत्र शोकाघटनहाप्रातिहार्यलक्षणा पूजामर्हन्तीति अर्हन्त) is used in a technical sense in Jain works and roughly it can be equated with तीर्थंकर He is the first of the five dignitaries viz अर्हन्, सिद्ध, आचार्य उपाध्याय and साधु, to whom every Jain offers salutation every day in the famous formula—

णमो अरुहताण । णमो सिद्धाण । णमो आहरियाण । णमो उवन्ता
 चार्य । णमो लोए सध्वसाहर्ण ।

There are some words in this text such as धर्म, भाव, योग, etc whose exact significance it is very difficult for a beginner to grasp and whose meaning often depends on the context. So one is forced to use different English equivalents often without satisfaction सुद्धधम्माओ-*H* says ज्ञानदर्शनचारित्ररूपात्, औचित्येन सातत्यसत्कारविधिसेवितात्, अथ च यावदादेरपि अभिप्रद-
 पारणेन श्रेय पावकम्म°-*Karman* according to Jainism is a subtle form of matter that inflows into the soul due to the vibrations of passions etc The *Karman* is evil or good according to its fruits तद्दामच्य°-*'मभ्यत्व नाम सिद्धिगमनयोग्यत्वमनादिपारिणामिको भाव °*
' आदिशब्दात्कालनियतिकर्मपुद्गलकारपरिप्रद °-H तस्स पुण
तयामभ्यन्वस्य विपाकसाधनानि अनुभवकारणानि ।-H But more correctly in view of the usage that the term विपाक is always associated with the maturity of Karma, तस्य stands for पापवर्मण . असो-*A man who wishes to attain liberation should always entertain pious thoughts he should repeatedly entertain them when he is oppressed ;by misery due to attachment and aversion, otherwise i e when he is alright, he should entertain them thrice a day.*
' त्रिधात्रे त्रिसंध्यमिति °-H

§ 2. To facilitate understanding I have translated ' I seek shelter etc ', the more literal construction, ' may the Arāhantas be a shelter ', can as well be adopted

§ 3 Technically speaking there is some difference between Arāhanta and Siddha. अरहंत might be

compared with a soul in the जीवमुक्तावस्था of the Hindu conception All Arahantas will be Siddhas but all Siddhas are not Arahantas In the अरहत त्वागे only the four घातिकर्मस out of the eight Kar mas are destroyed and thus when अरहत destroys the remaining four he also becomes सिद्ध and hence the propriety of the phrase अवेभकम्मकलहा Arhatship is the lot of a selected few सिद्धस destroy all the eight Karmas at a stretch The eight Karmas are — ज्ञानावरणीय, दर्शनावरणीय, मोहनीय अन्तराय, आयु नाम, गोत्र and वेदनीय The first four are घाति since they soil the nature of the soul by the per force wanderings in ससार अरहत necessarily devotes a portion of his life for preaching the sacred religion but in Siddha's case it is not obligatory The happiness of a सिद्ध is called निश्चय it is self born and hence superior to worldly happiness which is necessarily dependent on the सयोग of another object

§ 4 'पञ्चविधमाचार ज्ञानाचारादिभेदभिन्नम् —H The cultivation of Right conduct is five-fold with regard to (1) Knowledge (ii) Faith (iii) Conduct (iv) Penance (v) Energy For instance in प्रवचनसारा समणे य णाणदसणचरित्ततववीरियायारे ॥ २ ॥

पद्मादिनिदर्शना - पद्मादीनि पद्मेत्पात्तिजलस्थितिमात्रेऽपि तदस्पर्शनेन कामभोगापेक्षयैवमेव भाव । आदिशब्दाच्छरत्सालिलादिग्रह । —H

The author merely refers to the illustration of पद्म as it is quite famous in the Canonical literature in उत्तराख्यन, xxv 27

जहा पौम जले जाय नोव लेप्पद् वारिणा ।

एव अलित्त कामेहिं त वय वूम माहुण ॥

The lotus though born in water and standing in mud stands *above* them similarly a saint though in the world is above the attachment thereof

§ 5 भगव is an adjective of सरण This method of seeking shelter has its counterpart in Buddhism also where the Bhikkhu seeks shelter in Buddha Dhamma and Sangha The difference in enumeration sheds light on the metaphysical and ethical background of these two religions Buddhism is mainly an ethical order while Jain ethics is meaningless without its eternal soul and positive bliss of निर्वाण Siddha cannot find place in Buddhistic enumeration because Buddha hesitated to be definite on the post mortem destiny of the soul Buddha cannot leave out सच, because the newly formed order of monks was simply an unique feature of Buddhism The most common form of this सरणसुत्त which is current among the श्वेताम्बरस and दिगम्बरस runs thus—

चत्तारि सरण पवज्जामि, भरहते सरण पवज्जामि सिद्धे सरण पवज्जामि साहु सरण पवज्जामि केवलियण्णत्त धम्म सरण पवज्जामि ।

We find this topic of fourfold shelter treated at length in the चउसरणपद्दण्य the contents of which closely agree with this section

§ 6 This section gives the way in which the house holder offers confession of his sins before the teacher with a view to correct his behaviour

thereafter An offence can be directed towards various persons and objects that are being enumerated in this paragraph, which as a matter of spiritual necessity should not be offended by a pious person Attachment aversion and delusion are the *motives* of operation, Committing Commissioning and Consenting are the *ways* of operation and mind speech and body are the *means* of operation The phrase मिच्छामि दुःख has been a stumbling block to commentators since even the days of निर्युक्ति The phrase is so popular and so often repeated in the circle of Jain monks that its literal meaning is lost sight of and even निर्युक्तिकार puts a symbolic interpretation on that poor phrase Sounds may be significant but certainly not in the manner in which the phrase is vivisected Haribhadra is too modest when he says

ध्याख्या अस्य अर्थविशेषत्व त्प्राकृताक्षरैरेव न्याया निर्युक्तिकारकचर
प्रामाण्यात् । आह च निर्युक्तिकार -

मि ति मिउमद्वत्ते कृत्ति य दोसाण छावणे होइ ।

मि ति य मेराइ डिओ दु ति दुगुछामि अण्पाण ॥

कृ ति कड मे पाव ड ति य डेविमि त उवसमेण ।

एसो मिच्छादुक्कडपयवसरत्थो समासेण ॥

But we can rise above this commentarial bias and interpret the passage independantly The phrase can be interpreted in three ways (i) मा इच्छामि दुःख (as against इच्छामि सुदुःख below), (ii) मिच्छा (= मिष्या) मे (मि is only a shortening of मे) दुःख, (iii) मिच्छामि (= मिष्यामि denominative use of

मिथ्या) दुःकड I prefer the first The third which is the traditional interpretation would mean I falsify (i e render them negative without fruits) (my) wicked deeds But the first is contextually appropriate and the phrase इच्छामि मुकड almost forces us to accept the first interpretation

मग्गाट्टिप्पसु० मार्गस्थितेषु सम्बग्दर्शनादिबुक्केषु अमार्गस्थितेषु एतद्विपरितेषु मार्गसाधनेषु पुस्तकादिषु अमार्गसाधनेषु खज्जादिषु । H

§ 7 The form अनुसट्टि from its phonetic appearance is possibly a result of the confusion between two Sk forms अनुशास्ति and अनुशिष्टि instruction

§ 8 The text gives both मुकड and मुःकड as the Pk equivalents of मुकृत the second is a good illustration of contamination with दुःकड The aspirant approves of and exults in the various merits of different religious dignitaries etc and entertains a pious wish that he might also be a recipient of those virtues through their influence अनुष्ठान धर्म कथादि आचार ज्ञानाचारादिलभणम् साधुक्रियां सत्त्वाभ्यायादिह्याम, मोक्षसाधनयोगान् वैशाङ्क्यादीन् मार्गसाधनयोगान् सामान्येन कुशल व्यापारान् । H

§ 9 मूडे and पावे are the forms of Nom Sg मूढश्चास्मि पाप एतेन विशिष्टाना प्रतिपत्ति प्रति । अनभिज्ञ मावत परमार्थत । द्विडाहितयोरभिन स्वामहमेतत्पामर्ध्वेन ।—H

§ 10 अशुमङ्गर्मानुबन्धा शिथिलीभवन्ति परिहीयन्ते क्षीयन्ते च ।—H कटकवद्धमिव विष is not quite clear H adds मन्त्रपामर्ध्वेनाकल स्वात्, If it refers to the neutralising process of poison कटक might be taken as sea-salt,

or it might refer to some occult practice of charmers, tying down the piece of poison in a circular ring of string. With due deference to Haribhadra I might suggest another interpretation. The use of the phrase भद्रसामर्थ्यं puts in the author's mind a simile of defeated enemy. The असुहकम्प has scanty effect (अप्यफल) like an enemy (विसे = द्विष) who is tied down in chains or who is imprisoned in a camp such an enemy has least gains (अप्यफल) before him he can be led easily (सुखापनेय) elsewhere, and cannot come into power again (अपुनर्भाव). The change of द्विष to विस is not without parallel द्वार = वार, द्विगुण = विउण, व and व being interchangeable अपुणभावे—'तथा अपुनर्भाव स्यात्कर्म, पुनस्तथाबन्धकत्वेन'—H Or it can be taken as अपुनर्भव, तद्वा आस-गलिज्जति०—तथा आसकलीकीयन्ते, आक्षिप्यन्ते इत्यर्थः । परिषोष्यते भावेपचयेन । तथा निर्माप्यन्ते परिसमाप्तिं नीयन्ते ।—H नियमफलम् is to be rendered as नियमफलदम् अपाडिबधमेभ—प्रतिबन्धरहितं अनिदानमित्यर्थः ।—H

§ 11 जयतु सर्वज्ञशासनं कुतीर्थाभोहेन । परमसबोधिना वरबोधि-
लाभहेपेण सुखिनो भवन्तु, मिथत्वदोषनिवृत्त्या जीवा प्राणिन-
इति ।—H.

II

§ 1 एतसि०—एतेषां स्वरूप धर्मगुणानाम् ।—H आनुगामिकत्व-
अवान्तरवासनानुगमनेन, परेपकारित्व तथापीडादिनिवृत्त्या, परमार्थ-
बेद्धत्व परपत्या मोक्षसाधनत्वेन, अत्यन्तभावसारं महता प्रणिधानत्वेन ।

These are the famous five vows to be observed by every Jain they are called अणुव्रतसु or partial vows when they are prescribed for a householder and the same are called महाव्रतसु when prescribed for a monk the difference between the two types is that महाव्रतसु are practised with strict thoroughness As enumerated here they are अणुव्रतसु and it is to indicate this that the word सूत्र is added (H translates सूत्र by सूत्र whose classical Sk sense is altogether different) For instance अहिंसा of a householder is prescribed with many practical considerations He is not bound to abstain from harming one sensed beings and so forth

सुयाणागाहमे० सदा आजाग्राहकं स्यात् अप्ययनध्रवणाभ्याम्, आजा आगम उच्यते । सदा आनाभावकं स्यात् अनुप्रेक्ष द्वारण । सदा आनापरतन्त्रं स्यादनुष्ठानं प्रति । H दोसाइ° has another reading रोसाइ° °तिनिच्छासथ may be rendered as चिकित्साशास्त्र or चिकित्साशस्त्र and accordingly translated as medical treatise or a surgical instrument.

§ 2 परिहरिज्ञा० तथा परिहरत् सम्यग् लोकविद्वानि तद् शुभाध्यवसायादिनिवर्धनानि अनुकम्पापर (I would add सन्) चनानाम । H परमबोधि°-पर अवोधिर्ज्ञानं अवोधिफलमात्मन इति । H Ignorance is a great evil and a source of difficulties, it blinds man and terribly results into inauspicious Karmic bondage

§ 3 वेजे ईसरे etc are Acc pl forms

§ 4 आयइ० आयतिविराषक परलोकपीडाकरम् समारम्भ अत्रारकर्मादिहृदम् ।-H नानिवद्ध०-H interprets as नानिवद्ध विद्वयादि but it can be taken न अनिवद्धम् अनिवद्ध

is that statement or speech which is not well founded and hence unauthentic

§ 5 His estimate of expenditure should be proportionate to his income H quotes a couple of verses that shed some light on the traditional notion about the distribution of domestic expenditure, these two verses represent two different opinions—

पादमायात्रिधिं कुर्यात्पाद वित्ताय वर्धयेत् ।

धर्मोपभोगयो पाद पाद भर्तृश्वपोषणे ॥

आयादर्धं नियुञ्जान धर्मे यद्वाधिकं तत ।

शेषेण शेषं कुर्यात् यत्नतस्तुच्छमैहिकम् ॥

तद्वा तेस्तु०—तथा तेषु तेषु समाचारेषु शुद्धिसमुत्थितेष्विति वर्तते, स्मृतिसमन्वागत स्यात् आभोगयुक्त ।—H भावमगल० सूत्रनीत्या भावमगलमेतद्विधिना वर्तन तभिश्चत्तोरधिकृतसमाचारनिश्चतेरिति ।—H

§ 7 होड०—भवतु ममैतत्कल्याण अधिभूतधर्मप्रतिपत्तिरूप, परम कल्याणानां जिनानामनुभावत तदनुग्रहेणेवर्थ ।—H तथा एतद्धर्म युक्तानां यतीनामवपातकारी स्यात् आज्ञाकारीति भाव ।—H



III

§ 1 अणुपात्रो०—अनुपाय एवैव धर्मप्रतिपत्तो परोपताय । कथ मित्याह, न सबकुशलारम्भतो हितम् ।—H From उभयलोक सफल to गुरुपभाषेण, it is a piece of discourse addressed to the parents etc who are still unenlightened about the spiritual prospects of religious practices समुदाय०—तथा समुदायकृतानि कर्माणि प्रकृमाच्छुभानि समुदाय-फलानीति ।—H ; it is better that all of them should adopt the religious life If once they lose the

opportunity, there is no hope of their coming together in life, because their companionship here is like that of birds, for a night, on the tree from which they are destined to fly in different directions at the dawn अहृप्पभूत्ता-There are various miserable births, but it is the human birth alone, according to Jainism, that is fit for religious practice, even gods cannot go to liberation from heavens This human birth is like a boat a boat, in order to reach the other end, should be water-tight have a helmsman and be aided by the wind similarly in this human birth, in order to attain liberation the Karma-influx must be closed, Right knowledge should be acquired and one should be aided by penances उवादेवा य एसा०-एसा stands for सिद्धि इत्य खलु-अत्र खलु मुख्यप्यमुषी पर्यायत, नदपि असत्पर्यायत एव । स्वप्न इव सर्वमालमालमास्याभावेन-H The sense of the word आलमालम् is not quite clear, possibly it means confusion disorder or some unreal exhibition समिज्जइ०-समृद्धपति च मम समीहित ससर०इवच्छेदनं गुणप्रभावेण । एव शेषाप्यपि भार्यादीनि बोधवेदोचित्योपन्यासेन-H

§ 2 विहिज्जा०-विदध्यात्, यथाशक्ति शक्त्यनुमारेण तदुपकरण मर्थजातादित्यर्थ । किं, कारणे कार्योपचारात् । किं श्रुतमित्याह, आयो पायशुद्ध स्वमत्या । ततोऽन्यसभूतिराय कालान्तरादिरुपाय ।-H अन्नहा०-अन्यथैवमपि, तदनुज्ञाभावे । अनुपच एव भावत । उपाधि-शुक्त स्याद् व्याज्वान् स्यादित्यर्थ । उक्त च—

निर्माय एव भावेण मायावास्तु भवेत्क्यचित् ।

पदधेस्त्वपरयोरेव सानुबन्धहितोदयम् ॥-H.

The idea appears to be: if the parents are not ready to give their consent, he will have to remain in the family for some time, still he is, as a matter of fact, without any hypocrisy or without any worldly attachment (अणुवहे वैव, it may be उपाधि or उपाधि), though apparently he is उवह्निजुते, उपाधि or उपाधियुक्त, because still he is in the world, among the members of his family. नाय०-शतमुदाहरणम्-H. The Jain commentators always translate that word by शत, meaning illustration which sense is unknown to classical Sk, figuratively it can be taken like that. But it is more correct to take it as न्याय in the sense in which it is used in phrases देहलोदीपन्याय and so forth.

§ 3 ओसहभावे०-औपधभावे च सशय, कदाचिद्भवतोऽपि कालसहो धेतौ मातापितरौ।-H काल should be taken as death, they are कालसहाणि, काल-सहितानि, accompanied or pursued by death with death staring in their face. Sometimes I have changed the tense in my translation संशयि०-तथा तेन वृथाच्छादनादिना प्रकारेण सस्थाप्य।-H It is the motive and the consequence in view that matter, and not merely the appearance of the act, though he leaves them, his aim is to cure them by procuring some medicine.

§ 4 In this paragraph we get the application of the above illustration to the present case of a man leaving his parents, when entering the ascetic order सुकूपधिस्रप०-शुद्धपाशिको महापुरुष परीतसत्त इत्यर्थः । यथोक्तम्--

जस्म अवद्धो योग्गलपरियद्दो सेसओ अ ससारे ।

सो सुद्धपक्खिओ खलु अहिगे पुण कण्हपक्खीओ ॥-H

The author in calling a pious man as शुद्धपाक्षिक, has perhaps in his mind the growing digits of the moon in the white half of the month, so I have rendered it 'a man of increasing spiritual light' विभासा०-विभाषा कदाचिदेतत्सपादयितु शक्यते कदाचिच्च इत्येव रूपा ।-H or द्विभाषा, two opinions uncertainty व्यवहारओ०-कालसहो चेतौ व्यवहारत, तथा जीवनसम्भवताक्षिप्य तस्तु न ।-H. the pursuit of death is phenomenal because it mainly refers to the body विसिद्धगुह०- it is to be taken as विशिष्टगुह-म्-आदिभावेन, म् is what is called Sandhi consonant by Pischel असन्नभव्य० it is a designation of those liberable souls with whom Liberation now is quite at hand

भगव इत्थ नाय-भगवानत्र ज्ञात महावीर एव परिहरन् गर्भाभिग्रह प्रतिपत्त्याऽकुशलानुबन्धनम् । तथा कर्मपरिणत्या मातापितृशोक प्रवज्या ग्रहणोद्भवमिति । उक्त च—

अहं सत्तमम्मि मामे गन्मत्थो देवभिग्रहं मेण्हे ।

णाहं समणो होहं अम्मापियरे जियतम्मि ॥-H

This refers to the famous incident in Mahāvīra's life. When he was in the womb he remained silent once without any movements to such an extent that his mother misunderstood that the embryo disappeared and began to weep and wail like anything. We have a graphic description of this in Kalpasutra. Mahāvīra understood the reason and it is at that time that he made a vow that he would not enter the ascetic order as long as

his parents were living—an incident which almost stands in contrast with the one in the life of his younger contemporary Buddha.

This clearly indicates that the responsibilities to be disposed of, before entering the Jain ascetic order were not in any way light while in Buddhism it was more easy to turn out a Buddhist monk. This easy admission though it was begun with honest motives by Buddha and though it gave impetus to the popularity of Buddhism proved fatal in the end. This way of easy admission into the order is portrayed in *सृष्टकटिकम्* possibly with a satirical touch.

§ 5 सुप्पउत्ता°-सुप्रयुक्तावश्यक, having devoted himself to the practice of six आवश्यकs, viz सामायिक चतुर्विंशतिस्तव, वन्दना, प्रतिक्रमण प्रत्याख्यान, and व्युत्सर्ग लोकाधर्मेहितो°-लोकधर्म possibly refers to the duties of a श्रावक or a householder as against the लोकोत्तर धर्म consisting of the religious duties of a monk they are known also as सागारधर्म and अवगारधर्म respectively.

IV

§ 1 किरिया°-क्रियाफलेन युज्यते, सम्यक्क्रियात्वाधिहित क्रियाया ।-H विवज्जय°-विपर्ययेति मिथ्याज्ञानरूपम् ।-H एभमभाये°-मिथ्याज्ञानरूपविपर्ययाभावे । नाविवज्जयो°-न अविपर्यस्त अनुपाये प्रवर्तते, he who is not विपर्यस्त (अविपर्यस्त) । e perverted in his knowledge, does not

proceed (न प्रवर्तते) with unworthy means (अनुपाये, the means which are not real means) उवाचो अ०-उपायधोपेयसाधको नियमेन, कारण कार्याभ्यभिचारीत्यर्थः । अतज्जननस्वभावस्य तत्कारणत्वायोगादतिप्रसङ्गात् । एतदेवाह-तत्स्व-त्पत्त्याग एवोपायस्वतत्पत्त्याग एवान्यथा स्वमुपेयमसाधयत । कुत इत्याह-अतिप्रसङ्गात् । तदसाधकत्वाविशेषेणानुपायस्यानुपायत्वप्रसङ्गात् । न चैव व्यवहारोच्छेद आशङ्कनीय इत्याह-निश्चयमतमेतदिति सूक्ष्म-बुद्धिगम्यम् ।

In view of the law of cause and effect it is the means that can achieve the end. If they do not achieve the desired effect and if any thing else can fruitfully function for them, the very law of cause and effect that brooks no exception is vitiated. If some things which cannot be called the means can achieve the end why not some thing else ? It is to this that the author refers as unwarranted consequence (अतिप्रसङ्ग) If strings with requisite accessories fail to produce the cloth and if the same is produced by earth, there is no reason why wood and so many other things in the world should be precluded from producing the cloth.

§ 2. निमत्तमाहदुःखे०--निवृत्ताप्रहृ सः।-H, rather निवृत्ताप्रहृ सः-संसारदुःखाजिह्वित इत्यर्थः । न इधो०-न इतो युक्त-कुलवासात् हित तत्पमिति मन्यते ।-H सुस्वसाह्गुणजुते०- This refers to the eight necessary virtues of a dis- ciple who wants to be instructed in sacred texts. Haribhadra has enumerated them in the commen- tary-शुभ्रया, ध्रुवन, प्रहृन, धारणा, विज्ञान, ईहा, अपोह and तत्त्वा-

भिनिवेश The following verse (I 14) from the newly discovered ब्राह्मचरित् of जटाचार्य enumerates them thus—

शुभ्रयताध्वजसप्रहधारणानि विशानमूहनमपोहनमर्थतत्त्वम् ।

धर्मश्रवार्थिषु मुखामिमुखेन नित्यमष्टौ गुणान्बलु विचिष्टतमा वदन्ति ॥

आययट्टी०-आयतार्थी मोक्षार्थी-H आयत in the sense of मोक्ष is not usual in classical Sk

अज्ञहा०-If the text is not properly mastered the result is अनियोग misuse the same as दुस्वयोग, of the text studied

अपाराहणाए०-If the text is not properly mastered and its contents appreciated (आराधित) there is no fruit at all (न किञ्चित् add फलम्)

in fact (ध्रुव) it is as good as if he has not begun the study (तदनारम्भात्) इत्य मग्ग०-अज्ञानाराधनाया मार्ग

देशनाया तात्त्विकार्था शृण्वतो दुःख भवति । H The consequences of an unappreciated instruction are misery

disregard and disrespect not only to the hearer in the long run but to the teacher and the Dharma

just at present such an instruction can never belong to one who follows the right path

§ 3 अत्यहेड०-When studying the sacred texts the understanding of the meaning (अर्थ) should be his object (हेतु) thereby (तत्कारम्भात्) he attains

the eternal (ध्रुव) liberation (अर्थहेतु पात्पर्येण मोक्षाद् भवेत्यर्थः । H)

When the path is being preached to him he should maintain an attitude of non

attachment to the world and its allurements and he may have mere regard for various कियारम्भः

The study can be called fruitful even if there is a

particle of understanding (अवगमलेस) a man of such study is सर्बीज १ ० सम्यग्दर्शनादिबीजयुक्त एसा०— एषा stands for आराधना or अविराधना the printed edition H commentary has मार्गगामिनि एवैवा विराधना but possibly अ before विराधना is lost in the preceding अ, and should be represented by an अवग्रह

अवायवहुलस्य निरवाए- अवायवहुलस्य निरुपक्रमकृष्टिकर्मवत् निरपायो यथोदित मार्गगामीति प्रक्रम'—H Since the sentence occurs in the context of textual study and the grasp of the principles therein I am inclined to take the sentence as ' अवायवहुलस्य निरपाय ' ; अवाय means judgment as in अवग्रहेवायधारणा । (तत्त्वार्थसूत्र, I 16) the मतिज्ञान or sensitive knowledge has four stages अवग्रह outlinear grasp ईहा discrimination or consideration अवाय judgment and धारणा retention पद्ययण०-प्रवचनमातृसगत —endowed with the mothers of the Creed They are eight in number and parenthetically enumerated in the next words The eight comprise five Samitis १ ० , items of carefulness with regard to (१) walking (ii) talking (iii) seeking food (iv) handling articles of use and (v) answering the call of nature and the three Guptis are (i) control of mind (ii) of speech and (iii) of bodily activities The creed of अहिंसा is the base of Jain Ethics, and it is in this spirit that these eight which help to observe the vow of अहिंसा are called the mothers of the Creed एवमथाए० एतरयाग प्रवचनमातृयाग १-H सम्म ज्ञेय० सम्यग्भावपरिणत्या, एतद्विज्ञानात्पनन्तरोदितम् ।-H.

दुविहाय परिष्णाए-एतदेवाह द्विविधया परिज्ञया ज्ञपरिज्ञया १
 प्रत्याख्यानपरिज्ञया २ च । ज्ञपरिज्ञावबोधमात्ररूपा प्रत्याख्यानपरिज्ञा
 तद्वर्त्मकारूपा ।-H The first is objective knowledge
 i e to know the principles for the sake of know-
 ledge only the second implies the practical con-
 siderations attendant thereon To know is one
 thing and to know and put into practice those
 principles is another तथा आशासप्यासदीव etc तथा
 आशासप्रकाशदीप दीप वा सम्यग्बिजानातीति वर्तते । किंविशिष्टम् इत्याह
 -स्यदनस्थिरादिभेदम् । इह भवान्धावाधासदीपो मोहाद्यकारे दुःख
 गहने प्रकाशदीपश्च । तत्राद्य स्यदनवानस्पदनवाद्य ज्ञावनवानज्ञावन
 वाधेऽर्थे । इतरोपि स्थिरोऽस्थिरश्च । अप्रतिपाती प्रतिपाती चेऽर्थे ।
 अथ च यथासख्य मानुष्ये क्षयोपशमिकक्षायिकधारिव्रूपः, क्षयोपश-
 मिकक्षायिकज्ञानरूपश्च । उभयत्रासोऽनाक्षेपेणेशसिद्धये (१) सप्रत्ययाय
 रवान् । चरमस्तु सिद्धये निष्प्रयपायत्वात् ।-H Right conduct
 is a safety isle (आशासदीप) standing on which a
 soul is not lost in the current of transmigration
 this conduct is two fold partial (occasioned by
 partial destruction and partial subsidence क्षयोपशम
 of conduct-deluding Karma) and perfect (occa-
 sioned by the destruction क्षायिक of the same)
 Similarly knowledge is a lighted lamp this
 knowledge is twofold imperfect, that of a उग्रस्य
 or non-omniscient being and perfect that of a
 केवलिन् or an omniscient teacher Then partial
 conduct and imperfect knowledge are not the
 means *par excellence* and hence they are सदीप or
 अस्थिर, while perfect conduct and knowledge are
 स्थिर, because they continue to remain as the

necessary characteristics of a सिद्ध in liberation, till eternity Since these अस्थिर conduct and knowledge will have to be developed into स्थिर, the aspirant always struggles (उज्जम्ह) for unwavering light of perfect knowledge and the safety isle of perfect conduct उत्तरोत्तर०-These achievements refer to the शुद्धध्यान in the last stages of spiritual advancement विसुद्धमाणे०-एव विगुह्यमान सन् आभव आजमाससार वा भावक्रियां निर्वाणसाधिकाभाराधयति निष्पादयात्यौचित्यारम्भनिर्वहणरूपाम् ।-H परीसह०-परीपह्स which a monk has to endure so that he should not fall from the Right Path and that his Karmas should be consumed, are twentytwo in number 'सुखिपासाशीतोष्णदशमशकनाम्न्यारतिस्त्रीचर्यानिपयःशय्याक्रोशवधयाश्वलाभरोगतृणस्पर्शमलसकारपुरस्कारप्रशाशानादर्शनानि' (तत्त्वार्थसूत्र, 1x 9) उदयसग्गा-It is of three kinds according to the agents that bring about the calamity दिव्ये माणुस्सए तिरिपस्से अ, 1. ०, caused by gods, men and lower beings

§ 4 पचन्ने०-Note this past passive participle form appears to serve the purpose of the past active participle प्रपन्न प्रपन्नवान् । निवृत्तमाण० निवर्तमानवेदन कण्ठ्वाद्यभावात् ।-H तप्पड्विवधाभे०--तत्प्रतिषेधात् आरोग्यप्रतिषेधादेनो शिराक्षारादियोगेऽपि शिरावेषक्षारपातभावेऽप्यत्यर्थं व्याधिशमारोग्यविज्ञानेन व्याधिशमारोयदारोग्य तदववाधेनेत्यर्थं. H- । किरिओद्ययोगेण०-तथा कियोपयोगेन इतिकर्तव्यतायां बोधेन हेतुना अपीदित अव्यथितो निवातस्थानासमौषधपानादिना । किम इत्याइ-शुभलेश्यया प्रशस्तभावरूपया वर्धते वृद्धिमाप्नोति-H लेदया should not be interpreted as the colour of the soul It is something like the aura of the soul and its

presence is due to the association of Karmas. It is indicative of the temperament and hence it is called as mental attitude (भाव). रोग्या 19 of six kinds: कृष्ण, नील, कपोत, पीत, पद्म and शुद्ध; the first three are auspicious and the last three inauspicious.

§ 5. The above illustration is applied, in this para, to the present case: here the disease is that of Karma, births etc. are the misery, asceticism is the prescription, and so forth. धिरासय०-स्थिरा-शयत्वेन वित्तधैर्येन हेतुना ।-H. तेजोहेसाए०-तेजोलेद्यया शुभ-प्रभावरूपया वर्धते वृद्धिमनुभवति ।-H. निसर्ग०-निसर्गप्रवृत्तिभावेन साक्षिद्विरप्रवृत्तित्वेन हेतुना । एषाऽसगप्रतिपत्तिर्गुर्वा व्याख्याता भगवद्भिः ।-H. अन्नहा०-अन्यथा गुरुबहुमानव्यतिरेकेण क्रियाप्यक्रिया, कुलटानारीक्रियासमा दु शीलवनितोषवासक्रियादुल्या ।-H. विसन्न०-एतदेव स्पष्ट्यभाह-विपाकतृप्तिकलमत्र शातमल्प विपाकदाहण, विराधनासेवनात् । एतदेवाह-आवर्त एव तत्पलम्, आवर्तन्ते प्राणिनोऽस्मिन्नित्यावर्त ससार ।-H. The analogy is that of a hungry man, who, in order to quench his hunger, eats poisonous food, the result is that his hunger is not satisfied, and in addition it leads to his death.

§ 6. एतेह०-एषोऽस्य शुभोदयो गुरुबहुमानः कारणे कारोप-चारात्, यथाऽऽयुर्धृतमिति । अयमेव विशेष्यते-प्रवृत्तदनुबन्ध. प्रधान-शुभोदयानुबन्ध ।-H. अप्यद्विवद्वि-अप्रतिपत्तिः, one that does not fall back, does not fail from the right track. तेजोहेसा-अत्र तेजोलेद्यया वित्तयुसलामरुश्या ।-H. सुक्ते०-एत गुरुो नाम भिन्नततोऽमरुशरी इतरः सदारम्भी हितनु-बन्ध इति । शुक्राभिजात्यर्थेतरप्रधानः प्रायन्ति०हृदमनुबन्धः ।-H.

निव्यमपि निहयलेपः स्वरूपसमवस्थितो निहयघातः ।
 गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥
 श्रुतकृत्यः परमपदे परमात्मा सचलविषयविषयात्मा ।
 परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥

Haribhadra has beautifully summarised this chapter in his *गिद्धमुखाविशिका* in Pk. verses Compare also *देविदण्डयपद्मण्य*, verses 278-301, which deals with this very subject in details

पद्मीणासुहे०-प्रधीणाशुभ. एकान्तेन, अनुबन्धशक्तिवर्जितः अनुभ-
 महीकृत्यान् एव संप्राप्तविजस्वरूपः।-II. से०-स विद्मः न शब्दो ।-II ;
 but I would take से to mean सत्य. अणित्यंयं०-अनित्य-
 स्वर्गस्थाना, इदप्रकारमापन्नमित्यं, इत्यस्थितं इत्यस्य, न इत्यस्य अनि-
 त्यस्थे संस्थानं यस्य ।-II. असंजोगिप०-That pleasure
 which is contingent on the union of two things is
 really inferior to one which is independent of any
 such union, because every union necessarily cul-
 minates into disunion. Satisfaction of one desire
 leads to the rise of another, and hence the pre-
 sence of desires is not congruent with real happi-
 ness. अपारलं०-एमाभो stands for सवेगान्. बहुमयं०-
 The ignorant people who have not grasped the
 nature of real happiness, are infatuated with this
 वाशोविद्याम्बु; this is really a perverted course and
 leads to endless calamities.

§ 2. Every *Suddha* is situated at the top of
 लोकादात्ता, but still this relation cannot be called
 वेग, as understood in ordinary sense. The *Suddha*
 is established in his own nature. The sky also is
 self-supported, because one self-existing entity

(सत्ता) does not need the support of anything else, so the अज्ञान does not rest on anything else न इत्य०—The presence of desires necessarily indicates that some provinces of happiness are still to be annexed, Siddha's bliss being infinite, there is no place for desires any more तन्मयेऽणुभवो०—The liberated soul experiences infinite happiness It is not possible for others to experience it for the sake of experiment. It must be accepted on the authority of the words of that omniscient Jina His words are absolutely true because the various antecedents of falsehood are absent from him, the effect falsehood is impossible without a cause viz एगं etc H quotes a verse—

रामाद्वा द्वेषाद्वा मोहाद्वा वाक्यमुच्यते क्वचनम् ।
यस्य तु नैते दोषास्तस्याचतकारण नास्ति ॥

Thus the Jain authors are sufficiently zealous about the authority of their आगमस That spirit is well expressed in the following oft-quoted verse—

सुखं जिनोदित तत्त्वं हेतुभिर्नैव हन्यते ।
आज्ञासिद्धं तु तद् प्राणं नान्यथावादिनो जिना ॥

§ 3 जारिसि—यादृशं सुखं Here the author gives merely an illustration which would help the aspirant just to imagine the greatness of Siddha's happiness एव सुदुहम०—The problem of Siddha's happiness is too subtle to be grasped by ordinary beings; the happiness of a saint cannot be realized by one who is not a saint and the pleasure of health by one who is ever diseased सार्धपञ्चय

सिद्धिं-When we consider the case of a single Siddha, the happiness attained by him has a beginning, because in संसार it was never attained; and it has no end because the condition of Liberation is eternal from which there is no return into संसार, and thus the happiness therein has no end. If all Siddhas are to be considered collectively, that happiness has neither beginning nor end, because souls are eternal, liberability is eternal, liberation is being attained from eternity and it will continue till eternity.

विचित्रमेवं-अत्र एवाह, विचित्रमेतत्तयामव्यत्वादि । कुत, इत्याह-तयाफलभेदेन कालादिभेदमाविकलभेदेनेत्यर्थः । समाने अव्यक्ते सहकारिभेदात्फलभेद इत्याशाद्वापोद्वावाह-नाविचित्रे तयामव्यत्वादौ सहकारिभेदः । किमिति, इत्याह-तदपेक्षस्तक (तयो = सः) इति तद-तस्त्वभावत्वे तदुपनिषाताभावादिति ।-II. The nature of the effect depends on the nature of the causes, diversity in result leads us to diversity in causes; and if there is no diversity (अविचित्रे) in the result, there cannot be any discrimination between the contributing causes, (न सहकारिभेद.) on which the result depends (कारणेषु कार्यमिति) अणुगंतयाभो तत्तयाभो-This refers to the famous Jain Logic known as the doctrine of manifold predication or Relative pluralism; it is also called Syādvāda or सप्तभोग्य Powers of the mind and speech are too limited to do proper justice in expressing the nature of an entity. So the best way is to analyse that entity and then state its different

aspects without ignoring others. This is the underlying idea of अनेकान्त where no individual statement can claim absolute truth अणारिद्-
अईन्मतविद्दमेतत् ।

§ 4 There are many ideas parallel to Jainism and Sāmkhya school. The Jaina conceptions of soul and Karma a form of matter, have close agreement with the Samkhya notions of पुरुष and प्रकृति. But these two schools hold different opinions on the mutual relation of these two entities. These two principles explain the phenomenon of सस्र, but it must be seen how it is philosophically possible according to Jainism and Samkhya school. सस्र is the result of the fact that the soul is found in the grips of karma from beginningless time; we cannot imagine a time before this when the soul was not found in the grips of karma. This is a dogma with Jainism, by plainly accepting this fundamental dogma Jainism escaped the difficulty of explaining the pros and cons of the first cause of this union between soul and matter. But the Samkhya attitude is altogether different. They say that पुरुष is merely a spectator and the bond between पुरुष and प्रकृति is not real. The Sāmkhya position, in this respect has been detected, even by modern scholars, to be rather weak. It is this सस्र position, I think, that our author is attacking. He says that bondage must be a *fact*, and in the absence of it, it is no use talking of liberation,

called अभ्यस्य who cannot attain liberation at all दिदक्षा तु केवलज्ञत्वस्येत्यर्थः । न भावियोगापेक्षया महदादिभावे तदा केवलत्वेन तुल्यत्वं दिदक्षया अभ्यस्यत्वेन । अत्र युक्तिमाह-तदा केवलत्वेन भावियोगाभावे सदा अविशेषात्तथा सांख्यदिकत्वेन तदूर्ध्वमपि दिदक्षापत्तिरिति हृदयम् । एवस्वभावैवेयं दिदक्षा या महदादिभाषादिकारदर्शने केवलावस्थायां निवर्तते, इत्येतदाशङ्क्याह-तथा स्वभावकल्पनं केवल्याविशेषे प्रकृमादिदक्षया भावाभावस्वभावकल्पनमप्रमाणमेव आत्मनस्तद्वेदापत्तेः प्रकृते पुरुषादिकत्वेन तद्भाषापत्त्येति गर्भः ।-II Some of the sūtras here are very cryptic, and even Hari bhadra if I am not mistaken, does not come to my rescue पक्षेय०-दिदक्षा might be सहजा characteristic or परिदक्षिता He has pointed out that it is fallacious to accept it as सहजा, by a digression he points out that it is not similar to भव्यव, and here he says that it cannot be परिदक्षिता, because an imaginary relation occasioned by an imaginary characteristic cannot give rise to a gross fact like संसार Then he states his position re. bondage bondage of Karma is due to परिणामः the psychic conditions such as शुभ and अशुभ.

§ 5 In this paragraph the author gives the nature of the relation between the soul and karma, and attacks further the Buddhist conception of liberation. न भव्य०-Karma is not inherent in the soul nor it is merely an imaginary ascription, because what is inherent cannot be done away with in liberation and what is imaginary cannot be efficient to give rise to संसार, thus these alternatives do not logically explain भवद्वेद The

relation between the two is of the nature of close association न भवामायो उ सिद्धी०--Here the author makes the point quite clear that निर्वाण according to Jainism is not merely the negation of something (say for instance of ससार and its misery) nor mere void but a positive state, a condition with positive qualities or it may be an attack on the Buddhist conception of निर्वाण as understood by our author, in that case it means, 'negation or extinction (अभाव) of being (भव) is not or can never be सिद्धि Pāṇyapada also attacks the same aspect when he says नाभाव सिद्धिरिष्टा' न तदुच्छेदे०--न तदुच्छेदेऽनुत्पाद , न सन्तानोच्छेदेऽनुत्पादस्तस्यैव ।-H I have rendered it as न तदुच्छेदेनोत्पाद etc नाणाश्मत् भवो०--एष हि नामादिमां भव ससार कदाचिदेव सन्तानोत्पत्ते । तथा न हेतुफलभाव । चरमा वक्ष्यथोरकारणकार्यत्वात् । I am inclined to construe it thus- न अनादिमां भव इति चेत्, न हेतुफलभाव '

निराहार०-निराधारोऽन्वय कृतो नियोगेन, अयमत्र भावार्थ । स्वो भाव इत्यात्मीया सत्ता स्वभाव । एव च स निवृत्तिस्वभाव इति स्वभाविकी आत्मीया सत्तेति निराधारत्वम् । यद्वाऽन्वयाभावस्तन्निवृत्तेस्तत्त्वादिति नियोगग्रहणमवश्यमिदमित्थमन्यथा शब्दार्थायोगादिति ख्याप नार्थम्, एवमावक्ष्येऽपि भावनीयम् ।-H

§ 6 छोगत०-The abode of Siddhas is situated at the top of this Universe, at the end of the लोकाकाश About the accommodation of Siddhas H quotes a verse from his सिद्धसुखविशिका—

जल्प य एगो सिद्धो तस्य अगता भवत्सयविमुक्ता ।
अज्ञोऽज्ञमणाबाहं चिद्वृत्ति मुही मुई पत्ता ॥

अकमुष्णो गर्द०—When the soul is free from the burden of Karmas it flies straight upwards to the top of the लोकाकाश where it stops automatically, due to the absence of necessary fulcrum of motion beyond the लोकाकाश. The analogy of gourd etc. is given in detail in तत्त्वार्थसूत्र, 'आविद्धकुलालचक्रवद्-व्यपगतलेपालावुवद्-एरण्डीबीजवदग्निशिखावच्च' (x. 7) Haribhadra explains the same thus—अष्टमृद्वेपलिप्तजलक्षिप्ताधोनिमग्न-तदपगमोर्ध्वगमनस्वभावालावुवद्, प्रभृतिप्रहणादेरण्डकलादिप्रहृ ।-H
अकुसमाण०—When the soul is free from Karmic encrustation, it shoots forth to the top of लोकाकाश, its velocity is so good that it flashes forth *unhindered* by anything.

अत्रुच्छेन्नो०—It may be asked that the number of liberable souls will one day be exhausted if they go on attaining Liberation in eternal time there cannot be any supplementation because we are taking the case of *all the souls* and because the souls that have attained liberation do not return to ससार. The answer given is that the number of liberable souls is infinite and infinity can never be exhausted. This Jain idea of infinity has anticipated the view of modern scientists.

एधमर्णता०—एतदनन्तानन्तक, एतद्भव्यानन्तकमनन्तानन्तक न युक्तानन्तकादिसमया अत्र ज्ञानम् ।-H समया I have construed as समयात् तिनसमयात्. **भव्यत्तं०**—अतो न क्षयो भव्यानामिति स्थितम् । एव च सति भव्यत्व योग्यतामात्रमेव सिद्धिं प्रति केषाचित्प्राणिना ये न कदाचिदपि सेत्स्यन्ति । तथा चागम — भव्या वि न भिज्जिस्मात् केइ ' इत्यादि । भव्यत्व सिद्धिगमनयोग्यत्व पर-

गम्या च योग्यता । को वा एवमभ्येभ्यो विशेषो भव्यानाम्-इत्या
 शङ्काभ्यपोहायाह-प्रतिमायोग्यदाहनिदर्शनेन, तथा हि तुल्याया प्रति
 निष्पत्तौ तथाभ्येक दाह प्रतिमायोग्य मन्व्यादिशून्यतया न तदन्यलुक्त
 तयेत्यादिविद्वदङ्गनादिभिद्धमेतम् ।-H भव्यत्व is merely the
 fitness to attain liberation, but not that all
 भव्य souls necessarily attain liberation there
 are various pieces of wood that are fit for
 carving out an image but not that all of them are
 used for that purpose एतो धि०-व्यवहारोऽपि ।
 व्यवहारमयमेध०-Jain Logicians admit two stand-
 points of view व्यवहार and निधय In some cases
 व्यवहार might apparently look as contrary to the
 निधय but it only helps to grasp the Real The
 following verses of अमृतचन्द्र clearly bring out their
 distinction and relative utility—

निधयसिद्ध भूतार्थे व्यवहार वर्णयत्यभूतार्थम् ।
 भूतार्थबोधविमुक्त प्राय सर्वोऽपि क्षसार ॥
 शब्दस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।
 व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥
 माणवक एव सिद्धो यथा भवयनवणीतगिरिस्य ।
 व्यवहार एव हि तथा निधयतां यान्यनिधयन्त्यम् ॥
 व्यवहारनिधयो च प्रपुष्य तत्त्वेन भवति मध्यस्थः ।
 प्राप्नोति देशनात्मा स एव फलमविकृतं शिष्य ॥

(पुरुषार्थसिद्धयुगाय, 5 8)

शंकराचार्य also admits these two viewpoints
 with the difference that he calls निधय as परमार्थ
 परिनुद्धो०-This refers to निधय

§ 7 To round off the whole discussion the
 author glorifies the commandment of Jina and

PAMCASUTTA : TRANSLATION

[*Note — The Translation is literal as far as possible but the cryptic style of the Sutras necessitates additions here and there at times by way of explanation and at times required to show the relation of words in a compound*]

I

§ 1 Salutation to glorious Arahantas who are free from attachment, who are omniscient, who are worshipped by lords or gods, who propound (the nature of) things (exactly) as they are, and who are the teachers of three worlds They preach thus Here indeed, the Jiva or soul is eternal, the transmigratory condition of the soul is eternal, it (*bhava*) is the consequence of its (i e soul's) association with eternal Karma, it is of the nature of misery, its fruit is misery, and it leads to misery Its excision can be effected by (the practice of) faultless Dharma, the faultless Dharma can be acquired by the destruction of sinful Karmas, the destruction of sinful Karmas depends on liberability and other virtues Further the means of maturing that (sinful Karma) are seeking shelter in the four, reprobating one's bad deeds and approving the good ones Hence he who wants to attain liberation, should cultivate these pious thoughts repeatedly when there is misery and three times when there is no misery

§ 2 I seek shelter all through my life in those glorious Arahantas who are the great lords of three worlds whose provisions of merits are unsurpassed whose attachment aversion and delusion are exhausted who are like a wish giving jewel that fulfils desires unthought of who are like a boat in the transmigratory ocean and whose shelter is unique

§ 3 Similarly I seek shelter in S Idhas who have destroyed old age and death removed the Karmic stains annihilated all sufferings are possessed of perfect knowledge and faith who dwell in the town of liberation who have attained unparalleled happiness and who have completely done their duties

§ 4 Similarly I seek shelter in saints whose minds are profound and calm who have abstained from sinful activities who understand the five-fold conduct who are intent on helping others in whose case the illustrations of lotus etc can be given who are busy in meditation and study and whose mental attitude is growing purer

§ 5 Similarly I seek all through my life a happy shelter in the Dharma preached by the omniscient which is worshipped by gods devils and men which is a sun to the darkness of delusion a powerful spell against the poison of attachment and aversion a means of all fortunes a fire to the forest of Karmas and which brings about the condition of liberation I have sought shelter in all these and reprobate my bad deeds

their instruction, may I show respectful behaviour towards them and carry out the course of conduct without transgressions

§ 8 Frightened (at the miseries of this world) I (shall) practise virtues to the best of my ability I approve of the accomplishments of all Arahantas, the liberated condition of liberated souls, the conduct of all the preceptors, the textual instruction of all the teachers, the pious acts of all the saints, the activities leading to liberation, and the activities leading to a righteous path of all the gods, of all the souls who want to attain liberation and whose intentions are pious Let me well cultivate this (attitude of) approval with proper ceremonies, with a pure intention, with good behaviour and without any transgressions through the influence of Arhantas and others who are endowed with great virtues

§ 9. They are endowed with unimaginable power, are illustrious, free from attachment, omniscient, greatly beneficial and serve as the cause of great benefit of (all) beings I am a fool a sinner muffled by eternal delusion who really does not understand (anything) Let me discriminate between the beneficial and the harmful, let me refrain from what is harmful and proceed with what is beneficial Let me be an aspirant (after liberation) showing a proper behaviour towards all beings considering it as the benefit of my self I wish for (the practice of) good deeds—I wish for, I wish for.

§ 10 The consequences (or bonds) of inauspicious Karmas of a man who devotedly recites,

hears and reflects upon this in the manner given above, become loose, lessened and destroyed. And when its bonds are destroyed, the inauspicious Karman loses its potency due to suspicious mental attitude; it has scanty effect like poison put in salt, it leads to happiness gradually and never takes root again. Then the bonds of auspicious Karmas are put together, fed and finished. The auspicious Karmas have their consequent bondages eminent, have been earned by good mental attitude and necessarily fruitful; it has a beneficial effect like that of a great medicine properly prescribed, it leads to happiness and it achieves great happiness. Hence there is no counter-effecting bondage, as the inauspicious attitudes of mind are suppressed. These pious thoughts should be recited well, heard and reflected upon taking them to be the seeds of auspicious attitude of mind.

§ 11 Salutation to those great teachers who are free from attachment and who are saluted by the (gods, sages etc that are) saluted (by men etc.) Salutation to the rest (also) who deserve salutation. Success to the doctrine of the omniscient ! By (attaining) that highest enlightenment let all souls be happy—3.

Thus ends the section which stops sin
and sows the seed of merit

II

§ 1. When he has faith in the practice of religious virtues, he should meditate on the nature of

these, their natural attraction, their ability to accompany (the soul in the next birth) their obligation on others their being the cause of the highest object their being difficult to be practised their being fierce (in their results) and their giving rise to great delusion when violated, and that they are not easily obtainable again. Then one should adopt these to the best of his ability according to due ceremonies and with a great strength of mind. These (virtues) are 1 abstinence from harming gross forms of life 2 abstinence from uttering gross forms of false speech 3 abstinence from gross forms of taking things which are not given, 4 abstinence from gross forms of sexual intercourse and 5 abstinence from gross forms of possessing property and so forth. After adopting them he should exert himself to practice them. He should always accept the commandment (of the Jina) over meditate on it and be guided forever by it. The commandment of the Jina is a great spell against the poison of delusion like water against the fire of anger (or aversion) a medical treatise on the disease of Karmas and a wish fulfilling tree giving the fruit of eternal bliss.

§ 2 He should avoid the company of the (old) friend namely uprighteousness. He should meditate on the recently acquired merits and on the demerits that were pursuing him in this eternal transmigratory condition on the dangerous companionship of friends in the form of uprighteousness on its being censured in both the worlds and on the consequent series of inauspicious

should not utter a lie a harsh word a calumny, an unauthentic statement His speech should be short and sweet. In this way he would not harm the living beings He should not accept things which are not offered to him He should not stare (with an immoral eye) at other ladies He should not inflict wanton punishments His bodily activities should be pure

§ 5 Further his gifts enjoyment paraphernalia storage—all these should be in proportion to his income He should not tease the members of his retinue but be kind to them as far as possible he should be compassionate and greedless in his mind It is a (part of the) religious duty to maintain others (for instance saints etc) All living beings are separate the idea of mineness leads to bondage One should be mindful of those various duties (of a house-holder) and should think thus I am so and so belonging to such and such a family the pupil of so and so standing on such and such a religious stage it is not proper for me to harm them to undertake those preliminary sins thus alone my merits would be increased this is the gist of the faith and this is the kernal (lit soul) of doctrine this is beneficial and everything is worthless if grasped properly and in details So has said the enlightened and the illustrious Arahanta who is a brother of three worlds and who is very compassionate Having thus thought over his words one should properly practise the courses of conduct sanctioned by him and it serves as an auspicious rite that paves the path to achieve the End

III

§ 1 After comprehending the duties of a monk and being endowed with necessary qualifications he should try to adopt this (further course of discipline) without causing any trouble to others. Trouble unto others is an obstacle in adopting this discipline. In fact it is no means at all and no benefit can come out of unhealthy sins. He should try to enlighten his parents if perchance they are unenlightened. Life should be fruitful in both the worlds. Karmas committed in common have fruits in common, period of separation is long or to put it in other words we are all like birds dwelling on the same tree (destined to fly in different directions in the morning). Strong is Death and in the vicinity. Acquisition of human birth is difficult like that of a jewel fallen in the ocean. There are plenty of other births full of misery containing darkness of delusion leading to unworthy acts and worthless for the practice of pure Dharma. But this (human birth) is proper fit to be devoted to one's duty. In this transmigratory ocean it is like a boat whose pores are stopped by the stoppage of Karma whose helmsman is knowledge and whose speed is caused by the wind of penances. This is a rare occasion unique for the accomplishment of all duties and a means for practising Dharma which leads one to liberation. The state of liberation is fit to be coveted for by all beings since there is no birth, no old age, no death, no separation from the beloved, no union with anything unpleasant, no hunger, no thirst and no other fault. That con

-one should gradually adopt it. If the parents are not in any way adopting the Dharma, he should abandon them in the wise of one who leaves his parents that are fatally ill in an out of place for bringing medicine for them

§ 3 Say for instance there was a certain man wandering in the forest in the company of his parents to whom he was (very much) attached. There the parents were overcome by a great disease necessarily fatal, beyond the cure of human efforts but perchance there might be a medicine against it. The man due to his attachment for them thought thus. In fact these cannot be cured without a medicine as to the existence of which there is a doubt; but the death is staring in their face. Then after arranging about their residence etc. the good man left them and started to search medicine for them and to maintain himself. (In the present case) though he left them (it is as good as) he did not leave them. (in other cases) though he did not leave them (it is as good as) he left them. The learned put importance on the consequence and the heroes also are intent on the same. That man might cure his parents by procuring the medicine. In view of the chance (of procuring the medicine) it (i.e. the effort put forth to get it) is befitting the man.

§ 4 Similarly the great man of increasing spiritual light, fallen in the worldly wilderness, is wandering in the company of his parents being attached to the Dharma. The parents are overcome by a necessarily fatal disease of Karma

§ 5 Thus without troubling others in any way one should enter the ascetic order with a great pleasure with a view to achieve the realm of super physical routine leaving the worldly one, in the presence of the Guru, after worshipping the illustrious ones (viz Arahantas) who are free from attachment and the saints after satisfying the poor etc to the extent of his wealth, after practising the requisite preliminaries, with pure forebodings, seated in a proper place and becoming purer by the words of the Guru. This is the commandment of Jinas it is beneficial and as such the wise who desire for liberation should not violate it lest evil might overtake them

*Thus ends the section which prescribes
the adoption of renunciation*

IV

§ 1 After thus entering the order he applies himself to fruitful activities with proper sincerity. The great-souled man possessed of pure conduct does not walk a perverted path. In the absence of this (i e walking perverted path) he attains his desired object because of his having adopted the proper means. One who is not walking on the perverted path does not adopt worthless means—it is the means that necessarily achieve the end. That it (i e means) should leave its nature (of achieving the end) is unusual since it involves an unwarranted consequence, this so from the realistic point of view

§ 2 He gives equal value to (a clod of) earth or to (a piece) gold friends and foes are equal to him he has turned away from the miseries of household life he is endowed with happiness resulting from mental composure and he properly receives the instruction He lives with the teacher he feels regard for him he is modest he comprehends the truth and he thinks that his welfare consists nowhere else (than in living with the teacher) Endowed with virtues such as the desire to hear (the truth) etc being attached to the truth bent on the course of his duties with concentrated attention with no (remunerative) desires and aiming at liberation he studies the (sacred) text as (one would study) a great charm He understands it in every way and properly employs it (in the course of his conduct) This is the commandment of the heroes Otherwise (i e if he has not understood the meaning) he will misuse it (i e the text) on the analogy of a charm which is not mastered in a proper manner If it (i e the textual injunction) is not put into practice there is nothing (good coming out of it) it is in fact as good as not studied Here if the path is preached (which is not going to be put into practice) then there shall be sorrow disregard and disrespect Whatever is studied thus without comprehension is (as good as) not studied The lack of appreciation (i e virādhana of the practical injunctions of the text) which leads to evil is not adopted by (it does not belong to) those who (want to) follow the path

§ 3 Intelligent study is a means to the positive end and the beginning thereof leads to

liberation There should be an attitude of detachment (towards the world) when the path is preached to him the practice of duties should receive (proportionate) regard (from the pupil) Whatever is studied thus is (really) studied in view of the presence of (even) partial grasp (of the contents) It is necessarily accompanied by a seed (of faith which finally develops into the fruit of liberation) This sort of appreciation belongs to one who wants to follow the path and is of mature judgment (avāya) Such a man has no difficulties he practises the textual injunctions and becomes possessed of the mothers of the creed namely the fivefold carefulness and three fold control It is dangerous for a novice to abandon them just as it is for a child to leave its mother The omniscient alone is advanced (i e has fully developed the latent powers of his self) and has reached the fruit of these (i e the mothers of the creed) He understands well all this by his twofold thorough knowledge accordingly (he knows well) the safety-isle and the lighted lamp with the distinction of wavering and unstable etc (leaving the unstable etc) he exerts to the best of his abilities to attain the unwavering and the stable He is undisturbed free from curiosity, and he is intent on disinterested meditation By advanced achievements in meditation he becomes free from sinful Karmas Advancing in purity he launches on psychic activities (that lead to liberation) till the end of his life He experiences happiness resulting from mental composure, untroubled by acts of self-control and austerities unvexed by disturbances and calamities.

t

ies on the analogy of prescription of proper remedies to a diseased man

§ 4 Say for instance there is a certain man who is overtaken by a great disease the pains of which he is suffering, he knows its nature and in fact is disgusted (with its pains) Through the advice of a good physician he properly understood that disease and adopted remedies according to the prescription He stopped his wanton conduct ate light and wholesome food and got relief from the disease the pain disappeared he gained his health which gradually improved and by its gain he was happy, in view of his attachment for good health though acid was poured into his veins he was not troubled, not disturbed but advanced with the auspicious *Leśyā* of the soul since he knew how to cure the disease, how to regain the desired (health) and since he practised the remedies He held the physician in high respect

§ 5 Similarly a man who is overtaken by the disease of karma as a result of which he has suffered the pains of birth etc, knows its nature to be misery and in fact is disgusted (with its pains) Through a good teacher's advice which he grasps with regard to its practice (i.e. by putting it into practice) he adopts the remedy in the form of asceticism according to the manner previously described He stops his careless conduct, eats tasteless and pure food and is released from the disease of Karma. The pain of separation from desirable things disappears he gains healthy conduct, and his mental auspiciousness

increases whereby he is happy, in view of his special ability to stop the disease, though he is overcome by disturbances and calamities, being always steady he advances with his Tejo-lesya since he has realized the reality, his healthy mind is waxing strong, his heart is steady and his inclinations are religious. He properly holds his teacher in high esteem with selfless regard because that leads him to liberation. This is said to be a lofty stage, essentially pure, especially so as it is held in high esteem by the illustrious lord. He who holds this stage in estimation is the teacher and his is the commandment (to be obeyed). If his order is not obeyed the conduct (in disciplinary life) is no conduct at all like that of a debaucherous lady, it is detested by the learned because it brings no fruit, the consequence is analogous to the satisfaction by poisonous food, an fact its fruit is round-of-rebirths which leads to misery.

§ 6 Great respect to the teacher, sure means (of success) as it is liberation (itself) therefore one should seek company with a great teacher, undoubtedly thereby one attains liberation. This is a source of benefit which leads to higher benefits and a remedy against the disease of transmigration. Nothing else is more attractive there is no comparison with this. A man with this understanding with this sincerity and with this attitude of mind, advances with his Tejo-lesya without falling back, with the practice of asceticism extending over twelve months he surpasses the lustre of all gods-

so has said the great teacher With white soul-tints he achieves stainless status (of liberation). With all his Karmic bonds practically cut off he severs his connection with the world He is called a *sañt* always (sunk) in auspicious meditation who has ceased following the current (of ordinary mundane activities) and who is going against the current (of ordinary mundane activities) As solemnly determined he practises the ascetic life without any transgressions he is intent on a pure condition of existence which does not lead to rebirth and which is the best alternative for enjoyment activities and beauty etc He achieves all of them perfectly since the means are complete of the nature of happiness without (the admixture of) misery not at all harmful to others and healthy in their results Nothing else is perfect

sequent great gains by various means by sowing different seeds (of Right faith etc) He becomes endowed with the potency of an agent his auspicious activities are fruitful he is all blessed he is a source of pious thoughts etc he is a lamp in the darkness of delusion he is a physician against the malady of attachment he is an ocean to (extinguish) the fire of aversion he attains success speedily and he is like a wish giving jewel that fulfils desires unthought of Thus he attains the great the highest object Further by compassionate attitude etc in many a birth he becomes free from sinful Karmas and he advances with auspicious thoughts and with the practice of many a pious deed he attains the excellent final birth which is the (immediate) means of liberation and which is the cause of a series of perfect attainments Having completely carried out his duties there with the Karmic dust shaken off he attains glory is enlightened is released from the round-of-rebirths completely blows away the Karma and puts an end to all miseries

Thus ends the section about the
practice of asceticism

V

§ 1 Then after attaining liberation he is the highest Brahman dwelling in an auspicious abode free from birth oldage and death his inauspicious Karma is exhausted and the Karmic (consequences or) energies have lost their potency h_o

has realised his own nature, he is endowed with infinite knowledge and faith. He is soundless, formless, scentless, tasteless and touchless. He is a non-material existence (i.e. merely an embodiment of knowledge) with no definable shape, endowed with infinite power who has achieved his purpose who is free from all troubles, absolutely free from desires, steady and composed. This happiness is not the result of the union of two entities and hence it is the best. Desire does not bring pleasure, union is the cause of separation, its fruit is fruitlessness; in fact it is a calamity, it is held in honour by the ignorant due to their delusion. It is the perverted path from which result unending evils. This delusion is an eternal enemy so has been said by the lord.

§ 2 The Siddha is not united with the sky (because) he is established in his own nature. The sky also does not rest on anything (else). One self-existing entity does not depend on another. This principle is past human understanding and can be comprehended by the omniscient, this is the real view (Between the liberated soul and the sky) it cannot be called connection (as ordinarily understood) because every connection (in this world) is followed by separation, its character is altogether different. There is no desire (on the part of Siddha) in fact his nature is indicative of infinite happiness. There is no comparison for that. He himself alone that experiences happiness (It cannot be doubted because) it is the declaration of the omniscient Jinas and that is abso-

lutely true since there no cause for its being false the effect is not without a cause

§ 3 The description of this happiness that is given is merely illustrative The happiness that is attained by Siddhas at the annihilation of internal enemies is infinite times greater than the happiness (ordinarily) obtained (in this world) when all the enemies are destroyed when all diseases disappear when (one's desired) object is achieved and when every desire is fulfilled Attachment etc are the internal enemies the rising karmas are diseases great achievements are ideal objects and desirelessness is the desire The happiness which is like this a subtle point as it is cannot be in fact understood by others just as the happiness of the saint cannot be understood by one who is not a saint and that of good health by one who is diseased and so other illustrations Its nature is beyond the comprehension of thought Taking the case of an individual Siddha this happiness has a beginning but no end To consider the series of Siddhas (all together) it is beginningless and so are the illustrious Siddhas because of the possibility of liberability (all the while) There are diversities (contingent on time place etc) because of the distinctions in results If there is no diversity (in the fruit) there would be no discrimination between contributing causes on which the result depends The doctrine of many-old predication alone can interpret the reality and its application is thus given above All one-sided doctrines are false and by their help-

reality cannot be explained One-sided doctrine is worthless (or not propounded by Arhat)

§ 4 It is beings in Samsāra that attain liberation There cannot be any release of one who is not bound since it is meaningless (Karmic) bondage is without a beginning and its current is like that of the past time If the unbound (i e the liberated) are to be bound (again), there will be no liberation (at all), because there will be an occasion of bondage again and there remains no difference between the bound and there liberated Though there is association (between Karman and soul) from eternity there will be mutual separation on the analogy of gold and ore The Purusa without the sense organs cannot have a desire of seeing nor can it be possible in Parusa who is not seen at all What is 'natural cannot be averted, by averting it the soul cannot be philosophically proved On the other hand the desire to see does not belong to the soul -Justly speaking the case of desire to see is not parallel to liberability Liberability is not coextensive with the nature of the soul This parallelism in anticipation of would be Yoga (?) does not hold good, in that case it will be always not-different from omniscience Thus the view that the desire to see is the nature of the soul is not guaranteed The same fault lies in ascribing it to the soul imaginarily It is right in view of the correctness of the absolute viewpoint and the fact that both the conditions of bondage and liberation are not figurative, to hold that bondage and other stages are due to psychic modes

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reality cannot be explained One-sided doctrine is worthless (or not propounded by Arhat)

§ 4 It is beings in Samsara that attain liberation There cannot be any release of one who is not bound since it is meaningless (Karmic) bondage is without a beginning and its current is like that of the past time If the unbound (i e the liberated) are to be bound (again) there will be no liberation (at all) because there will be an occasion of bondage again and there remains no difference between the bound and the liberated Though there is association (between Karman and soul) from eternity there will be mutual separation on the analogy of gold and ore The Purusa without the sense organs cannot have a desire of seeing nor can it be possible in Purusa who is not seen at all What is 'natural cannot be averted by averting it the soul cannot be philosophically proved On the other hand the desire to see does not belong to the soul Justly speaking the case of desire to see is not parallel to liberability Liberability is not coextensive with the nature of the soul This parallelism in anticipation of would be Yoga (?) does not hold good in that case it will be always not different from omniscience Thus the view that the desire to see is the nature of the soul is not guaranteed The same fault lies in ascribing it to the soul imaginarily It is right in view of the correctness of the absolute viewpoint and the fact that both the conditions of bondage and liberation are not figurative to hold that bondage and other stages are due to psychic modes

GLOSSARY

[Note—This Glossary contains only some of the difficult and important words. Only one occurrence of a word is noted]

- | | |
|---|---|
| <p>अल्पभूय-अतिप्रभूत, III 1
plenty</p> <p>अल्पसग-अतिप्रसग, IV 1,
unwarranted conse-
quence</p> <p>अतरेण-अन्तरेण III 3 in
the absence of</p> <p>असुमाली-असुमालिन्, I 6,
the sun</p> <p>अकरण-अकरण V 4, with
out करण or sense organ.</p> <p>अचित्त-अचिन्त, I 2 un-
thought of</p> <p>अशत्य-अत्यर्थम्, II 2 ex-
cessively</p> <p>अट्टाण-अस्थान, III 2, out
of place</p> <p>अणत्थदद-अनर्थदद, II 4
wanton punishment.</p> <p>अणत्थमुह-अनर्थमुस, IV 2,
leading to evil</p> | <p>अणभिणियेस-अन् + अभिनि-
वेस IV 8 absence of
worldly attachment</p> <p>अणचट्टिम-अन् + अवस्थित ,
III 1 not stable</p> <p>अण्यंतणाण-अनन्तज्ञान, V 1,
infinite knowledge, the
same as omniscience</p> <p>अणार-अनादि I 1, with
no beginning in time</p> <p>अणकुल-अनाकुल IV 4,
undisturbed</p> <p>अणाराहणा-अन् + आराधना,
IV 2 lack of cultivation
or appreciation</p> <p>अणारिह-अनर्हं अनाहं V 8,
unworthy, not belong-
ing to Arhat.</p> <p>अणिट्ट-अणित् III 1, unde-
sirable evil</p> <p>अणित्थसटाण-अ नित्थं स-</p> |
|---|---|

आमकुम्भ-आमकुम्भ, V 7 a
raw pot

आमय-Sk., IV 7, disease

आय Sk., III 2, gain
source

आयद्-आयति, III 4,
future, consequence

आया or आय-आत्मन् II ०,
V 4, self, soul

आयय-आयत, IV 2, Libe-
ration (1)

आरम्भ-आरम्भ, II ०, pre-
liminary sin

आराह्ण-आरुषक, I 9 an
aspirant one who de-
sires to accomplish

आलमल-Sk (?) III 1,
confusion

आवृ-आवर्त, IV 5, whirl
pool round of rebirths

आवस्तय-आवश्यक, III 5,
essential or requisite
duties six in number

आसन्नमन्त्र-भब्य, III 4,
one whose liberation
is at hand

आसय-आसय, I 4, mind,
heart intention

आससा-आससा, IV 2
desire.

आसास-आधास, IV 8,
safety, shelter

इत्थ-अत्र, II ० here

ईसर-ईश्वर, II 3 a rich
man

उत्करिस-उत्कर्ष, V 6, ex-
cellence

उचित-उचित, II 1, proper.

उज्झिभव्व-उज्झितव्य, from
उज्झ to abandon I 6

उदग्ग-उदग्ग, II 2, fierce,
dangerous

उदाम-उदाम, III 1, furious

उपल उपल, V 4, stone

उपकरण-उपकरण, III 3,
means (of livelihood)

उपसमा-उपसर्ग IV 3,
calamity

उपहा-उपहा IV 6 deceit,
transgression

उपहि-उपधि, or उपाधि, III
2, fraud paraphernalia,
attachment

उपादेय-उपादेय, III 1,
acceptable, covetable

उपेय-उपेय, IV 1, that
which is to be ap-
proached, end

- ओह-ओष, I 6 a current ordinary course ओषेन-सामावेन in general
 कडग-कटक, I 10 sea salt (?) an army
 कण्णधार-कर्णधार III 1 helmsman
 कत्तिचिरिअ-कर्तृवीर्य, IV 7 potency of an agent
 कप्पपायय-कल्पपादय II 1, wish giving tree
 कयण्णुआ-कृतज्ञता III 2 obligation gratefulness
 कल्लाण कल्याण, I 5 any thing auspicious for tune
 कहिचि- कयचित् III 1 somehow
 कालसह Sk III 3 accompanied by death
 किञ्च क्व I 3 duty
 किलेस केश III 4 torture
 किवग-कृपण III 5 a poor man.
 कुलडा कुट्टा IV 5 de baucherous
 एण-क्षण III 1 occasion opportunity
 खार खार IV 1 acid
 खु-खु II 5 indeed
 खुहा खु, III 1 hunger
 गरहणिअ गरुणीय II 4 censurable
 गरिहा गर्हा I 1 reprobating
 गिलाण ग्लान III 2 ill exhausted
 गुहर-गुदी IV 5 great
 चयमाणे त्यजन् III 4
 चरणारोम -चरणारोम्य IV 5 health in the form of right conduct
 चरम-Sk IV 7 final the birth that immediately precedes liberation
 चाग त्याग III 2 renunciation
 जवण जवन III 1 speed
 जहानामय-यथानाम (क) III 3 for instance
 जहिच्छाचार अथेच्छाचार IV 4, wanton conduct
 जागरिया-जापरिका II 6 waking
 जोग योग I 4 activity of mind speech and body

परिसह-परीषद्, IV 3, disturbance

परोयताव-परोयताव, III 1, trouble unto others

पवत्तन-पवर्तक, IV 7, instigator

एवयणमाह-एवयणमाह, IV, 3, the mother of the creed (see notes)

पराह-प्रवाह, V 3 current
पश्यद्भ-प्रवृत्त, IV 1, one who has entered the ascetic order.

पयस्सा--प्रव्या, IV 5, asceticism

यसम-प्रथम, IV 2, mental composure.

पाणारवाय-प्राणातिपात, III harm to beings i. e. हित्ता

पार्य-प्राय, IV 7, generally

पुटो-पुट्, II 5, individual, separate

पेसुन्न-पैशुन्य, II 4, calumny

पोत्र-पोत, I 2, a boat

पहस-पश्य, II 4, harsh word

ब्रह्म-ब्रह्म, V 1, Brahma
वायट-वट, I 6, great, gross

भव्य-भव्य, III 4, a liberable soul

भव्यत्त भव्यत्त, I 1, liberability

भावकिरिया-°किया, IV 3 psychic activity

भावमंगल-°मङ्गल, II 5, auspicious rite

भावरिज्ज-भावरिज्ज, V 1, internal enemy

भूअथ्य-भूतार्थ, IV 2 fact, truth, reality

भूओ (also भूओ)-भू, II 1, again.

मरुच्चु मरुच्चु, III 1 death.

महागण-महागण + अण, I 10, a great medicine

मिच्छामावणा--मिच्छामावणा III 4, false or perverted intention

मित्त (मित्त)-मात्र, III 4, mere only

मुसावाय-मुसावाय, II 1, false speech

मेहुण-मेहुण, II 1, sexual intercourse

- रत्न-रत्न, III 1, jewel
 लक्ष्य-लक्ष्य, IV 2 atten-
 tion
 लक्षण--लक्षण, V 2,
 characteristic
 लक्ष्मी-लक्ष्मी, V 3, attain-
 ment
 लिङ्ग-लिङ्ग, V 7 sign in
 dication
 लड्डु-लड्डु, IV 2, a cold of
 earth
 चक्षु-वाक्, II 4 speech
 वक्ष-वक्ष, III 3, to go
 व्यवहारमय-व्यवहारमत, V 6
 practical view point
 वाया-वाक्, I 6 speech
 वासिष्ठ-वासिष्ठ, I 9 P P
 of वाक् to steep
 विद्यत्त-व्यक्त, IV 3, devel-
 oped, spiritually ad-
 vanced
 विणिवाय-विनिपत, V 1
 calamity
 विणीश्व--विणीश्व, IV 2
 modest
 वितह-विन्ध, I 6, untrue,
 a vain act.
 विनासा विनाया or दिनाया,
 III 4, two opinions,
 uncertainty
 विरमण-विरमण, II 1,
 abstention
 विराहणा-विराधना, IV 2,
 lack of appreciation,
 offence
 विवरीश्व-विवरीत, III 1,
 contrary
 विद्याग-विपाक, I 1, matu-
 rity, consequence
 विसन्न-विपाक, IV 5, poison-
 ous food
 विहायस्-विमावयु, I 5, fire
 विह्वय-रय मल-विमूत-रनेम,
 IV 7, with the harmful
 dust shaken off
 वुच्छिर्त्ती--वुच्छिर्त्ति, I 1,
 destruction.
 वुद्धी-वृद्धि, II 5, pros-
 perity
 वैज-वैय, II 3, physician.
 सत्समन्नाय-सृष्टिसमन्नायत
 II 5, mindful, alert
 सविहेस-सहेय, I 1, mis-
 ery.
 सत्त-सत्त्व, I 9, a being
 सत्ता-Sk, V 1, existence

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of avad nr 40 and nr 100 have been borrowed from a Sanskrit parallel redaction of the Mahāparinibbāna-sutta Feer p 360 of his translation, had identified the first part of avad nr 90 with nr 82 of the Majjhima Nikāya «La première partie de ce texte correspond très exactement à la première partie de notre récit» Further he had shown that Majjh Nik nr 74 (I 499—501 ed Trenckner) «reproduit article par article point par